The Churchman.

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"The Church of the Living God, the Pillar and Ground of the Truth."

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Daily Public Worship.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
In ALL SAINTS' CHURCH . . . . 6 1-2 "
In ST. LUKE'S CHURCH . . . . 8 " 6 1-2 "
Holy Communion every Sunday at 7 A. M., except 2nd Sunday in the month, at the usual hour.
In ST. CLEMENT'S CHURCH . . . . . 8 "
In CALVARY CHURCH . . . . 8 " and 6 P. M
In CHURCH OF THE ANNUNCIATION . . 6 " and 6 "
In CHURCH OF THE HOLY COMMUNION . 7 1-2 and 6 "
On Fridays, evening Prayer, with Lecture, at 7 1-2 P.M., and on Saints' Days a second service, Lecture and Offertory, at 11 o'clock A. M.
In EMMANUEL CHURCH . . . . 8 A. M., and 6 P.M. on Fridays and Holy Days.
In CHURCH OF THE HOLY APOSTLES . . 8 "
In GRACE CHURCH BROOKLYN HEIGHTS,. 6 " and 6 "

Calendar for July.

29. Eighth Sunday after Trinity.

August.

5. Ninth Sunday after Trinity.
12. Tenth Sunday after Trinity.
19. Eleventh Sunday after Trinity.
24. St. Bartholomew the Apostle.
26. Twelfth Sunday after Trinity.

Poetry.

For the Churchman.

Lines in Memory of H. G. W.,

Who departed this life July 14th, 1849.

Another light has left the home, where late its brilliance shed
A brightness o'er the lonely rooms deserted by the dead.
She came to gladden grieving hearts, to fill a vacant place,
To light once more a darkened hearth with her angelic face;
To make less keen a heavy loss, and now, her mission o'er,
Now tears have ceased to flow, and smiles have decked the lip once more,
Like flowers that bloom mid winter's snows to die at close of spring.
The bird that sought the earthly nest again is on the wing.
She was too bright to linger here, she was not fit to bear
The trials and temptations that we mortals all must share.
How beautiful she looked in death! how calm that last long sleep!
So placid that we felt it wrong to turn aside and weep;—
Weep, that a soul has left this earth, a spirit sought its rest,
To dwell with those beatified in mansions of the blest;—
Weep, that the short-lived struggle's o'er! grieve at her blessed lot,
Taken from evils still to come, while yet she felt them not!
We may not weep; 'tis the decree of the Almighty One:
We bow in meek submissiveness;—Oh, Lord, Thy will be done!

Another link is added to the chain, that draws us hence
From earth with all its fleeting joys, from things of time and sense;
Another precious one has gone to that immortal shore
To meet her kindred in the flesh already gone before:
We do not lay our treasures here, where moth and rust decay,
Where thieves break through, and wicked ones may steal our gems away;
We place them not in earthly hands with creatures formed of dust;
But yield them to the care of HIM who ne'er forsakes His trust.
Oh! had we never seen the forms, we cherished, so depart;
Had we ne'er felt the aching void, they left within the heart;
Perchance we might have ceased to think we were but wanderers here,
Pilgrims and strangers in the land, as all our fathers were;
But now as one by one they go to seek the promised land,
That city, where, we daily pray, our feet may also stand;
As one by one the tones are hushed, that echoed on our ear,
And numbers lessen here, on earth, with each succeeding year;
We feel that, in a little while, when time for us is o'er,
We too shall spread our unseen wings, and meet to part no more.

G. W.

Selected Matter.

"The Doctrine of this Church,"

AND THAT ALONE TO BE HELD AND TAUGHT BY THE MINISTRY OF CHRIST, in the Protestant Episcopal Church in the United States. A CHARGE to the Clergy of the Diocese of Maryland, by WILLIAM ROLLINSON WHITTINGHAM, Bishop of the Diocese—read at the Annual Convention in Baltimore, Thursday, May 31, 1849. Published by order of the Convention. Baltimore: Printed by Joseph Robinson. 1849. [Continued.]

By that declaration the verbal pledge in ordination was interpreted in its application to the branch of the Church of God in which our ministry is cast. "The doctrine" of Christ which we were "always so to minister as to teach the people with all diligence to keep and observe the same," was explained to be "the doctrine of *the Protestant Episcopal Church in the United States*,"—the sacraments which we were so to minister, were defined as "the worship of *the Protestant Episcopal Church in the United States*." "*This Church*" according to whose receiving we are to minister all, was specified by name as *the Protestant Episcopal Church in the United States*. Not *our* gatherings for the word of God, or *our* inventions for His worship, but a certain doctrine and a certain worship of a certain body, having standards and formularies, by which its doctrine and worship, were already known to us and to all, were voluntarily, but most solemnly, in the written declaration and in the public promise, assumed at our admission to the ministry, as thenceforth to be the object of that ministry. It was to consist in teaching *the* doctrine and ministering *the* sacraments and discipline, which *the Protestant Episcopal Church in the United States* has received, as according to the command of God; and in striving with all diligence to bring the people for and among whom we minister, to keep and observe that same doctrine, sacraments and discipline.

That this cannot be done by ministrations among other bodies of Christians, needs little argument to prove. Either there are no grounds of difference between us and them; and then they and we are alike condemnable for wicked alienation and disorganization of the Body of Christ in holding separate communions, without—it need not be said, sufficient, but—any cause: or, if there be any grounds of difference, then those grounds must be forsaken when we go among them, and to that extent we become unfaithful to our pledge of giving *all* our diligence to the ministry of "*the* doctrine, sacraments, and discipline" of "*this* Church."

But for the government of our due and proper ministry where only as ministers of Christ in this branch of His Church, we have any right or commission to minister, *within and for the Church itself*, it is of great importance that we should clearly understand where and by what "*the* doctrine" of "*this* Church" its sacraments and discipline, are fixed and determined.

After what has been said, it is unnecessary to speak of the Bible and the Catholic Creeds. "This Church," would be *no* Church, if it did not acknowledge them as the fountain and pattern of its doctrine—the Bible as its only and all-sufficient source, the creeds as its irrefragable and necessary form. From them, our doctrine, sacraments and discipline are drawn, by them are limited. But what is the substantive form in which that doctrine, sacraments and discipline, are exhibited? Where did we find them, when we prepared ourselves intelligently and deliberately to profess our reception of them and determination to adhere to them?

I have spoken of the practical teaching of a particular Church, as consisting in its worship, catechism, articles and canons. The provisions for that practical teaching are its norm or standard, in which it is to be sought, recognized, professed and carried out, by those to whom the duty is entrusted.

The provisions of the Protestant Episcopal Church in the United States for worship are all embodied in its Book of Common Prayer. Beside that it has provided for the instruction of the young its Catechism, for the guidance of its ministry the Articles of Religion, and for the government of all, a body of Constitutions, and Canons, general for the whole confederation of dioceses, and diocesan, for each several diocese.

The Constitution and Canons, general and diocesan, and many of the rubrics of the Prayer Book, make up the standard of our *discipline* I leave it to pass to that of *sacraments and doctrine*.

It will not be disputed, that what, "This Church" holds concerning the number, nature, effects and ministration of the sacraments is to be found in the Book of Common Prayer and Articles of Religion, conjointly taken. Whatever is enjoined, declared, asserted, or by necessary influence affirmed in either, is part of the law or doctrine of the Church. Neither, therefore, can be taken as a standard independently of the other, on any subject. On that of the Sacraments, the office for their administration must necessarily contain the most abundant and minute information and illustration. Prayer, of all human productions, needs to be the most elaborate and best considered. Prayer offered, and doctrine propounded, in the celebration of a sacrament, must have a claim, if any thing human can, to be regarded as duly weighed and accurately expressed, and to be taken, in all strictness, in the precise, native sense of language.

The outline, then, of the doctrine of the Church concerning Sacraments, presented in the Catechism and guarded against error in the Articles, is to be filled up from the Prayer Book. Its express and clear statements concerning the effect of Baptism and the nature of the Eucharist, are the clothing of muscle and integument which gives symmetry, expression and completeness to the well-framed but bare skeleton of [illegible] in the Catechism and independent particulars in the Articles.

No less than *all* thus taught by the Church we are bound to teach: nor is anything *more* permissible. Positively or negatively, in restraint or in extension, the minister of "this Church" may not add teaching of his own to the sum of what he gathers from the Prayer Book and the Articles concerning the mysteries by which our union with Christ is effected and kept up; and that he may not be tempted so to do, or unconsciously transgress, he has been tried and tested as to his own satisfaction with that exhibition of those divine provisions for our spiritual wants.

But this brings us to a difficulty.

Human language is always susceptible, in greater or less degree, of misapprehension and perversion May we not have misunderstood the Prayer-Book and Articles, when we made up our minds as to their view of the Sacraments? May we not now be misunderstanding them?

In as far as there are differences of opinion among the ministers of the Church on the subject of the Sacraments, some among them must be in misapprehension of the doctrine which they *ought* to hold and teach. There must have been a failure somewhere to get the true sense of the Prayer Book, or of the Articles, or of both.

Such a supposition implies that *there is a true sense*, to which all are bound, and which all must be presumed honestly to desire to get, and hold, if they can; if not, to be ready to obey the convictions of their conscience, and abandon a post for which they are not competent.

It is strange and mournful that this should not be at once and universally admitted. But it is not. Men justly in high esteem for intellect and piety, have been found who could somehow satisfy themselves with the persuasion that a sacred formulary of worship, of Christian instruction, or of religious profession, might have two senses, a larger and a narrower, a higher and a lower, a stricter and a looser, a (so called) Catholic and a (so called) Protestant.

The obvious——the necessary rejoinder to such an assertion is, that for any purpose, human or divine, a Liturgy, a Catechism, or an Article, that has two senses, may as well have two hundred, or none at all. It is no standard of truth, no statement of truth, no recognition of truth, no fit offering to Him who is THE TRUTH, nor from these who are required to "worship" as "in spirit," so also "*in truth*." It cannot be that we go before our God with an equivocation upon our lips, or teach our little ones a phrase of double meaning to ensnare their souls—that we agree at the altar or the font, in the pulpit, or when we take the solemn vow that admits us to the pulpit, in sounds and syllables, while our hearts and understandings disavow the hollow concord!

It has been said, that as prayers are not intellectual exercises, their precise signification is of less importance! That as articles are subscribed as terms of peace, any sense which the language can with any degree of plausibility be compelled to bear, may be accepted for the purpose!

These things were said a hundred years ago, by those who sought a domicile for the Arian heresy in the Church of England; * and (strangely enough!) in a successive generation, by those who strove, in a latitudinarian age,† to hinder Socinianism, avowed and covert, without and within the Church, from breaking down the barrier which subscription to the Prayer Book and Articles placed between its votaries and the establishment. But the impudent assailants and the weak defenders alike disgraced their respective interests, by resort to the worst subterfuge that has ever stained the corrupt and odious system of Jesuit morality. Their doctrine of diverse senses is Probabilism, in a slightly altered form and application. It is the claim of a license to use language in any sense which it is convenient to give it, for which any warrant can be obtained that it ever has been given, in any circumstances, by any one. It is the annihilation of the distinction between truth and falsehood in utterance between man and man, and between sincerity and hypocrisy in man's approaches to his Maker.

I will detain you with no attempt at a refutation of this hypothesis of a double sense, my brethren. It is enough to have stated it, and to have called your attention to its true character.

What, then, is *the* sense of the Prayer Book, Catechism and Articles, in which they exhibit "the doctrine of this Church?"

It has been formally maintained, (and a confused notion of the kind seems to be not uncommon) that it is that sense in which they are generally understood—the currently received meaning of the day.

The difficulty in presenting objections to this view consists mainly in their number and variety. It is utterly untenable. By whom must the meaning be currently received? Not by *all*: because if all agreed in it, there could be no occasion for inquiry; and that is presupposed. By the *learned* it has been said. But who shall determine the limits of that class? who collect its suffrages? who report its decision? And suppose a general agreement of a class, or of all men, in this age; shall that conclude the next? and shut out all further doubt, all room for reconsideration? In one respect it were well it did; for most certainly the interpretation given such writings as those in question by general suffrage, would be increasingly erroneous from age to age. In proportion as a document is open to all, and all claim interest in its meaning and interpretation, there is danger of its being gradually lowered in the current acceptation. This is the tendency of all language. It loses sharpness, clearness, depth in time. It is like a gem cut in facets exposed to long friction, by which with its change of form and bulk, it also loses polish and translucence. The language of the many is always less clear and significant than that of the cultivated few. The same words convey different notions to the intellectual thinker, and to the uneducated man of the world. A formulary of faith, therefore, can never be safely interpreted by the *generally prevalent* notion of its meaning. In proportion to its age, its language will have lost precision and significance; and the more general its use, the more that process will have been accelerated. It must be tested by an unchanging, not a fluctuating standard, an adequate, not an incompetent criterion; it is not the acquired sense that will serve our purpose; we want that which is fixed and full.

Most of these reasons apply in refutation of another opinion—that the sense of our formularies,—of any formularies to which assent is required as a test of belief—is the sense put upon them by the imposer.

Who is the imposer? the immediate agent—the examiner, ordainer, ordinary or judge? Then each such agent may have his own sense, and there may be as many varieties of sense as there are individual imposers. And those varieties continually shifting: and certain to deteriorate for the reasons already given.

If not the immediate agent, the Church collective? Church of this age only, or of all ages back to the date of the formularies themselves? In either case, who is to collect, and who to report, the voices that make up the collective sense? The question becomes again—What is the sense of the Church? and so resolves itself into the original inquiry. We sought to learn that sense from the formularies: and, to settle doubts about their meaning, we are referred back to the thing of which we are in search.

These two views are untenable. The *sense of the generality* is indeterminable; and worthless if it were not, unless the spirit of the age, in its determination to make the majority omnipotent, has also invested it with infallibility! The *sense of the imposer* is uncertain; unless the Church be the imposer; and then, is the very thing in question.

A third remains. There is a sense, fixed in proportion as it is carefully, full as it is successfully, ascertained; the sense of the compiler or composer; the original, historical sense, that which was in the mind of those who first made and used the formularies, and which they meant that they should always have.

Our Liturgy, Catechism and Articles, have all been most deliberately prepared at the time of their first compilation, and most carefully revised at several periods since, both in the mother Church and in our own. Their deliberate preparation insures us that they had originally a well determined sense; their repeated revision, that that sense has been retained wherever its expression has not been modified. What Cranmer and Ridley meant, when they offered our forms of prayer, is the sense of those forms still, where they remain unaltered. The articles upon which, after many years of continued and intense discussion, they and their associates agreed, as the true and safe expression of the teaching of the Church in contradistinction from the forms of error that lay around her, retain the significance which they had to them, wherever it has not been changed by an alteration of the text. Who has ever had the right or power to take away the first meaning and substitute another? How could it be done without formal authorised action, and solemn public notification?

In this matter we must distinguish between *use and right*, between *commonness and truth*. A prayer or an article may acquire in *use* a meaning that is not *rightful*, may be commonly taken in a sense that is not *true*. The word "health" in our General Confession may be used by a large proportion of those who offer it, in the sense of freedom from disease, soundness of condition; but its right meaning in that form, the only sense in which it can be cited as an illustration of the doctrine of the Church, is that which it had in the mind of the framers of the prayer, who by "health" understood recuperative or restorative energy or power, and were wont to speak of our Saviour's sufferings as His "*healthsome* passion." The necessity of this conclusion will be evident on the supposition that the deterioration of sense in this word had become complete, and that it had quite (as it has almost) been narrowed down to mean the sound condition of the body merely. Would the doctrine of the Church have changed in the same degree? It must, if the change of meaning of a word, a phrase, a paragraph *in use*, could change its *rightful sense* in a formulary of the Church. To avoid the absurdity of making those formularies a miserable nose of wax, their language must be received in a stationary sense, and nowhere can that sense be found, except in the mind and meaning of its original employers.

To assure ourselves of that mind and meaning, we have but to use with diligence and candor the ordinary rules of interpretation, so thoroughly discussed and clearly laid down both by the teachers of Scriptural exegesis, and in the schools of human law.

By those rules the original sense of our Prayer Book and Articles are to be fixed by an examination of the modes of speech and thought of their compilers—of the occasion of their compilation—of the aim and intent with which it was undertaken—and in order to the knowledge of that, of the circumstances in which it was carried through.

Long as I have already occupied your attention, my brethren, I cannot enter into details on these interesting points: but, even at the risk of becoming wearisome, I must not leave the subject without making a few additional remarks concerning the use and bearing of our Articles of Religion, as a standard of "*the* doctrine" "of this Church."

It is a mere cavil, to say that regarding them as such a standard, is making them a *Creed*. They make no pretensions to that character. They were put forth for an end entirely different from that of Creeds. They belong to a distinct, well-known and very ancient class of formularies, partaking of the nature partly of a declaration, partly of a Canon. Two hundred and fifty years before the archiepiscopate of Cranmer, one of his predecessors had in such a formulary, put forth "Fourteen Articles of the Catholic Faith, which all the ministers of the Church are bound to know and teach;"* and whoever will compare them with the first formulary of the English reformation, the Articles of 1536, and with its enlargement in the second, "The Institution of a Christian Man," will be satisfied that the compilers of the later documents had that of the thirteenth century distinctly in their view. Of all three compilations, the express, avowed, only object was one and the same, the furnishment to ministers of a sketch or outline of the doctrine they were to teach. Archbishop Peckham, professed to be moved to furnish his by the prevailing ignorance of both priests and people. Archbishop Cranmer and his royal master put out theirs, induced by "the diversity of opinions grown and sprung" around them, and "the outward unquietness thence ensuing." The same inducement continuing to operate led to the subsequent effort to further peace in our present Articles, as is shown by the almost perfect sameness of their title with that of the Articles of 1530.† There is not the least reason to suppose the later production to have been expected to bring about peace in any other way than the earlier; and of that, its contents leave no room for doubt that it was expected to operate as a declaration and pattern of doctrine, and no otherwise. This destroys the figment that the Articles are a compromise—a shuffling subterfuge to conceal permitted discrepance in teaching.

So far indeed from concealment of such discrepance was the aim of their compilers, that one of the ends they had in view in 1552, was to distinguish the true from false teachers, both in the Church and before the world; by the severance of the sound from the unsound among the clergy and exclusion of the latter from the office of teaching; and by the manifestation of the soundness of those approved, to each other, to the Church at large, and to the numerous enemies disposed to take occasion against them, by their subscriptions of the formulary. Into the motives of the reformers, indeed, that of Peckham's Articles, "ne ig- [illegible] populum præcipitet in foveam [illegible] result of agreement in maintaining and inculcating a body of sound teaching.

Sound teaching, as distinguished generally from all error; but most especially from those forms and kinds of error which were then most rife.

From the prevalence of these among the clergy it was most necessary to secure the Church; in order to which, provision must be made that they should not be held nor taught.

From the imputation of them it was greatly desirable to secure both the Church herself against the calumnious charges of her adversaries, and the individual members of the clergy against the evil surmisings and jealousies to which the troubles of the time made them peculiarly liable. They must be enabled to trust each other. They must be put in a position to claim to be trusted by their brethren of other Churches, and by the world.

It was therefore necessary to put forth, not a mere statement of views entertained with relation to this or the other controverted point, but a body of doctrine comprising the whole scheme of their teaching *so far as it was liable to be affected by prevalent errors of any class*.

Such was the origin of the many formularies to which the Reformation, in its first stages, gave occasion. None of them was designed—none, certainly, professed—to embody in itself all Christian truth, nor even all saving truth. Still less was it in the contemplation of the framers of any to claim for their contents, as such, the character of *matters of faith*, in the old well-known and settled sense of that expression. They were, at most, *Confessions*, not *Creeds*. It was one of the many disgraceful artifices to which the dissensions of the time furnished temptation, to confound those perfectly distinct characters, and charge the reformers, of various names and shades, with substituting new terms of faith for those of old recognized by the Church of Christ. They did no such thing. They proclaimed their acceptance of the old, and their adherence to them. The Three Creeds, and the Four General Councils, were reverenced and clung to by them all. In *their* articles and definitions they sought and found "THE faith once delivered to the saints," as it had been drawn from its living source in the Word of God, by its Witness and Keeper in all ages. The new articles and definitions were to be as hedges and safeguards around the sacred unchanged deposite, prepared with reference to present needs, and specially adapted to those needs. It was reserved for Rome to commit the sin of attempting to add to the Catholic Faith, by a new creed, put forth under pretence of warrant from a packed assembly of Italian bishops, as a term of admission to communion.

This general reference to the practice of the Reformers has been made, because our own articles of religion unquestionably had their origin in that practice. The Articles of Torgau, the Confession of Augsburg, the Tetrapolitan Confession, that of Taussan at Copenhagen, the Articles of Smalcald, and the First Helvetic Confession, had all preceded the earliest emission of the English Articles, and were more or less in view of their compilers. With but one of these documents, indeed, have our Articles any close relation; but with that one their connexion is of a nature the most intimate and direct, substantiable by superabundant evidence, both internal and circumstantial. In more than one respect, the Confession of Augsburg is the source of the Thirty-Nine Articles of the Churches of England and America—their prototype in form, their model in doctrine, and the very fountain of many of their expressions, while others are drawn from its derivative expositions and repetitions.

The germ of our Articles is discoverable in a paper prepared by the joint labors of Melancthon and the other divines of Wittemberg, and of Cranmer, Barnes, Heath and Fox, on the part of England, in a negotiation of more than two years' duration. More or less of the language of sixteen of the articles is discoverable in that document, and several of them almost exactly in the form they now bear. This carries nearly one-third of the formulary back to the year 1538, and requires us to look to the circumstances and writings of the English and German divines at that precise period for the illustration of the language then employed. It requires also that no sense be put on those portions of the articles, as published in 1552, inconsistent with the deliberate and full expressions of views entertained by Cranmer, at any time subsequent to the earlier date. When, at the later period, he used the same language that he had agreed upon at first, in treating, with great deliberation, upon those most important topics,—the Trinity, the Incarnation, Original Sin, Justification, Good Works, Sin after Baptism, and the One Oblation of Christ, it is impossible to doubt that he employed them to express the sense which they at first conveyed, and in which they had received the sanction of the Lutheran divines.

So again, of seven of the Articles as they now stand, portions are copied verbally from the Confession prepared by the divines of Wittemberg to be offered to the Council of Trent in 1551. These, however, are all additions made in 1562; and it is observable that they constitute almost all the additions that then were made.

I state these particulars to illustrate the connexion between our Articles and the formulary of Augsburg, and the necessity of watching closely the process of their formation, if we would accurately conceive of their scope and meaning.

It has been rashly supposed that, in their preparation, there was little or no reference to the differences of opinion among the reformed, at that time already existing, and daily assuming more and more formidable distinctness.

On the contrary, there is sufficient evidence that these were but too plainly in the view of the compilers, and were urged on their attention, both from without, by parties concerned in the continental disputes, and from among themselves, by friends and disciples of the leaders of those parties. It is as true that the articles contain positive doctrine, in its negative bearing on opposing error, with relation to the Puritanic form of Zuinglian doctrine and discipline, and to some of the Lutheran tenets, as that they do so with reference to Romish corruptions of faith and practice. Neither of those antagonistic [illegible] only in the contemplation of the English Reformers, but in contact with them, and in garbs and attitudes demanding notice. Of Romanism this will not be questioned, seeing that all acknowledge the Articles to be the embodiment of the Reformation, as understood and carried out in England. But it is too little noted that, from its earliest stages, the Reformation, as well in England as on the Continent, had to struggle with principles and aims claiming to be more thorough than itself, and certainly going beyond it, in the remove from the old position. Not a move in the long slow work of forty years * was made, without reference to the danger of being dragged forward over an irrecoverable precipice, in the effort to get clear of the slough behind. Not a step taken can be understood, unless in view of that alternative. Not a document, a formulary, an article, an injunction, an office, a homily, but must be estimated, if *truly* estimated, as much by the consideration of what it does *not* contain, as of what it *does*. With reference to Lutheranism, the admirable lectures of Archbishop Laurence have proved this, beyond denial. With reference to Zuinglian and Calvinistic tenets, in addition to the strong proof he has furnished, much may be derived from Calvin's own epistles, and much more of the most striking kind, has been lately made accessible, by the publication of the Zurich correspondence.†

In the outset, the leader of the English Reformation did dream of the preparation of a formula, in which the true reformers of all Europe might unite; and he sought the aid of some of the most eminent in the work. On Melancthon he principally depended, and with reason; for, if it *could* have been effected, that clear head, and honest, humble heart, were competent to the task. But it soon appeared impracticable; and, after two years occupied in the publication of the Prayer Book and First Book of Homilies, two more spent in the adaptation of existing materials afforded by the earlier fruitless negotiations with Germany, to the more matured state of the Reformation, and in moulding the Articles, by slow degrees, into the nearer approximation to their present shape, which they attained at their first appearance in 1553. The wants of the Church of England were alone in view, in this latter process; and it was carried on during the ineffectual struggle of the half-learned Hooper to obtrude his crude Zuinglianism upon the Church, of which secular influence had made him a governor. It is only by comparing his two sets of Articles with those put out by authority, that we can fully understand how thoroughly his views were rejected and barred out by the adoption of our formulary.

It is, then, my brethren, by no superficial study of our Articles of Religion, that we can assure ourselves of an intelligent perception of their true *use* and *bearing*. For that, no mere parrot-like acquaintance with the letter of their text will qualify us. They must have been studied, in their *history* and *sources*, in the constant reference not only to the direct intention of their framers, but to the conflicting influences which they had to encounter, in the progress of their work, and against which its negative protests are tantamount to positive inculcation of the truth which those erroneous influences were distorting and perverting.

Thus studied—and only when thus studied—they will be truly appreciated as a standard of "*the* doctrine" of "this Church."

To exhibit that doctrine in its fulness and entireness, they make no pretence.‡ In order to such an exhibition of the teaching of the Church, the Prayer Book, Catechism and Homilies must be employed in connexion with the Articles. But, for limitation of doctrine, for its discrimination from error, for protest against perversions and corruptions, they are not only an integral, but an essential portion of the provisions by which continued adherence to the truth in its purity and completeness, is secured among us.

As such, they were directly and necessarily comprised in the solemn ordination-vow "always *so* to minister the doctrines of Christ, *as this Church* hath received the same;" and by that vow we are bound to conform our teaching to the pattern and limits furnished in the Articles, more effectually than we could be by any mere subscription of the document.

Much might be said, in illustration of the propositions in which "the doctrine" of "this Church is contained in the Prayer Book and Catechism, and in the Articles; of the relations between the several formularies in point of necessary priority and ultimate authority; and of the mode and occasion of their use, positively, to ascertain what must be, and negatively, to determine what may not be, set forth in our authoritative teaching, as ministers of the Protestant Episcopal Church in the United States. But the great length to which I have already protracted my observations, compels me to conclude.

I do so, then, brethren, in the firm persuasion that whatever failure there may have been in the manner of conveyal, the substance of what you have been hearing will have had your assent; and that, in my endeavor to state the grounds and extent of our obligation, "with one mind and one mouth to glorify God," in the profession and inculcation of the truth as it is in Jesus, I have only been formally expressing the principles and rule by which it is my happiness to know, that, as a body, the clergy of the diocese of Maryland are governing their course in ministerial duty.

The times seemed to me to call for an explicit recognition, on our part, of our rule and our responsibilities as teachers. I have hoped that, in making it, as I could, I might be regarded as, in some degree, acting by privilege of my office, in your name and as your mouthpiece; and that, what has been said, might in that way acquire a seasonable value and importance which could on no other account belong to it.

[illegible]
Column 3, par. 8, line 6, for *one* read *our*.
Column 5, par. 4, last line, for *not due, in so far*, &c., read *not, due in so far only as it is chosen*.

* See Waterland, case of Arian Subscription considered Works, Vol. II.

† Dr. Wm. Samuel Powell, defence of the subscriptions required in the Church of England. Discourses, &c., ed. Hughes. Dis. c11.

* Constitutiones Joannis Peckham Cantuariensis Archepiscopi apud Lambeth editæ Anno Dom. 1281. Cap. de Informatione Parochianorum, ad calc. Lyndwoodi Provincialis, ed. Oxon. 1679, fol. 28.

† ARTICLES OF 1536:—Articles devised by the Kinge's Highnes Maiestie, to stablyshe Christen Quietnes and Unitie amonge us, and to avoyde contentious Opinions, which Articles he also approved, by the Consent and Determination of the hole Clergie of this Realme.

ARTICLES OF 1552:—Articles agreed upon by the Bishoppes and other learned Menne in the Synode at London, in the yere of our Lord Godde, M. D., L11 for the avoiding of Controversie in Opinions, and the establishment of a goodlie Concorde, in certaine matiers of Religion.

* Original letters relative to the English Reformation, written during the reigns of King Henry VIII., King Edward VI., and Queen Mary; chiefly from the archives of Zurich. Edited for the Parker Society. First Portion, Cambridge, 1846. Second Portion, 1847.

† This appears in the Articles themselves, in their entire want of systematic arrangement; in the form of many of the Articles, and the style of title of almost all; and in the absence of all mention of some doctrines fundamentally important, except as they are involved or stated in the creeds.

It appears from their history. In the accounts of their inception, in their titles at their several emissions, in the terms with which they were subscribed, in the language of the canon directing their subscription, they are always spoken of as "certain articles," "articles on which it is agreed," "articles received, professed, and approved as true and orthodox," "articles, without doubt, selected out of Scripture, and conformed to its heavenly doctrine in all respects;" but nothing of their comprising a system, constituting a confession, being complete or sufficient—much less exclusive. On the contrary, in the canon (of 1571) prescribing subscription, they are *joined with the Common Prayer Book and Ordinal*. This is a formal and express notification of their character and use by their compilers and first imposers.

Communications.

For the Churchman.

Presby'n Clergyman looking for the Church.

ENTERED according to Act of Congress in the year 1849, by John W. Mitchell, as Treasurer of the Gen. Prot. Episcopal S. S. Union, in the Clerk's Office of the District Court of the Southern District of New York.

CHAPTER XII.—DOWNWARD TENDENCIES.

Once more. That small portion of the Presbyterian Church, to which it has been my happier lot to be attached—what, said I, cautiously, within myself, is its condition? Is it also on the downward road to doubt and dissolution? Let me think. Under my own eyes, and while enjoying, as some have said, "the most remarkable revival since the days of the Apostles," it has been rent into irreconcilable parties, which have ended in the adoption of opposing creeds, and separate communions—the same philosophizing spirit is stalking in its midst, which has, all around it, entirely supplanted the old faith. On the principle, "Nec Deus intersit, si Deo non dignus nodus," we are told that natural causes may have dried up the Red Sea—that natural causes may have rained fire on the plain—that natural causes may have hung a meteor in the heavens over Bethlehem—that natural causes may have produced all the phenomena ascribed by our Lord to demoniacal agencies, in accommodation to the prejudices of the Jews. Not very far, all this, thought I, from the German discoveries, that the Ascension of Jesus was his disappearing in a mountain-fog, and his stilling the tempest was his settling a dispute among the sailors.

And, in doctrinal theology, almost afraid that my very thoughts should be overheard, I yet thought within myself, Where do we stand? "Original sin is an original absurdity"—"imputed righteousness is imputed nonsense,"—"natural inability makes sin a natural misfortune, but certainly not sin"—"we must be willing to be damned, that God may be glorified, or we cannot be saved"—"we are as much indebted to God for sin as for holiness"—"God is as much the Author of evil as of good"—"God was bound to introduce sin, as producing, through grace, the greatest possible amount of knowledge and of happiness"—"regeneration is simply a resolution of the will, in view of motive, or is the result of moral suasion"—"were I as eloquent as the Holy Ghost, I could, by the presentation of motives, regenerate the world"—when the laws of mind shall be better understood, regeneration will universally take place, as the natural result of the proper selection and adaptation of motives"—"as God cannot govern the sun by motives, nor the stars by the ten commandments, so neither can He regenerate mind, and give it a new direction, by the direct and immediate power of His grace"—"spiritual Christianity is to be henceforth the standard; perish forms and creeds"—"the Church must be re-built upon broader *bases* of faith"—"its discipline must be altered, and other tests of communion, adapted to the times and the societies around us, be instituted"—"the eternal generation of the Son it is not absolutely necessary to believe"—"in fact, we subscribe the Confession of Faith, only as indicating the outline or substance of doctrine"—"and the old forbidding doctrine of the Atonement, an eye for an eye, and a tooth for a tooth, must be abandoned for that of an at-One-ment, by which man shall become morally at-one with God"—

"for, (to use the language of one of our eminent divines, whose pen seems not to have understood the first lesson of reverence,) no debt was due from us to God, and, consequently, *none was paid by Christ*; we had not deprived God of His property; we had not robbed the treasury of Heaven; God was possessed of as much riches after the fall, as before; the universe and the fulness thereof still remained His; we neither owed money to the Deity, nor did Christ pay any on our behalf; *His atonement, therefore, is not a payment of our debt*."

These, and numberless like propositions, continued I to myself, emanating from the Edwardses, the Beechers, the Barneses, the Skinners, the Emmonses, the Hopkinses of Presbytery, have, within my own brief recollection, become the absorbing themes of our pulpits, our schools of theology, and, in the absence of a liturgy, of our very prayers. The Old School, or Orthodox Presbyterians, occupying themselves, for the most part, the doubtful and slippery ground of the New Lights of the last generation, are awhile in doubt whether they can rally in sufficient strength to "exscind" their unsound brethren, or whether they shall be driven to secession, as the only escape from evils under which the body is groaning. The crisis comes. The Church is rent. Heresies multiply. The Catechism, in a thousand parishes, gives place to "union questions," and to "The Child's Book on the Atonement," "The Child's Book on the Soul and its Immortality," and perchance, "The Child's Book" on the existence of its God! The Catechism once neglected, there is no possible way of commending such a system to a ripened understanding, in after life; and the whole body, loosened in its joints and bands, is preparing for its dissolution. Even that portion of the Presbyterian body, which, by setting adrift sixty thousand communicants, aimed at becoming purer, is still entirely below the requirements of its Confession. The Sacraments, in the sense of that Confession, are almost lost; the eternal generation of the Son not held by all to be essential; the distinction between moral and natural inability, ultimately so fatal to the system, allowed; the salvability of all, in a certain sense, assented to, at the necessary expense of election and a limited redemption; and Princeton itself, becoming daily more remarkable for the patience, respect, and "delight," with which the student and the reader are conducted through its Reviews and its Exegetical Chairs, to the laboratories of the German theologians. In fact, the Old School Presbyterians, while boding that "ten years will place the Churches in Massachusetts beyond redemption," are unconsciously far out on the ebbing tide, toward the gulf of Continental Neology.

There is certainly a chain of hands from Calvinism down to Atheism—Calvin reaching the hand to Luther, Luther to Arminius, Arminius to Pelagius, Pelagius to Arius, Arius to Socinus, Socinus to Messiah the Second, and even Messiah the Second to another, and another still, whom this theology teaches us to look for. At Calvin, the uppermost link of the theological chain, retaining yet much of its ancient Catholic consistency and polish, the series stops; and between Calvin and Cranmer, Presbyterianism and Episcopacy, human philosophy and celestial faith, private judgment and Catholic consent, there is an interval, wide as the earth, high as the stars, and lasting as the heavens. Why then should Episcopalians be blamed for not wishing to bridge the gulf, or to break down the dividing wall? Or why should they be derided for seeking to restore that wall, where it may have been weakened? Is there not a hid treasure in its corner-stone? Pray, gentlemen, desist from calling names. Pray, for a trifling, temporary advantage do not endeavor to stultify us to the world, and expose us to its sneer, by creating the impression, that it is for forms and shadows that Episcopalians contend! We will not tell you you know better; but we do tell you *it is high time that you knew better*. The advantage this mode of warfare gives you, will not last you long. We bide our time. When Presbyterianism, where it is new, shall have run the course and reached the decay that it has run and reached wherever it is old, the world will see—alas, too late for many!—that it has not been a war for forms. It is not an archangel contending with Satan for the body of Moses. It is the Bride, the Lamb's Wife, contending with anti-Christ for the divine perfections of her Lord. Has *she* ever—has she *ever*—since the moment of the Reformation, sympathized with the heresies on every side of her, which not only deny that the Lord hath "bought us with his blood," but deny that He who bought us is the Lord? Wherever Apostolical Episcopacy exists—and it now belts the earth—Jesus is worshipped as the very God of very God, His blood, in all places, the price of our redemption, His cross, save where your own hands have torn it down, the symbol of our hope, and the Creeds of the earliest times, recited with a lowly bowing at the name of JESUS. How different, where Presbytery has fulfilled its course—in London or in Belfast, in Paris or Geneva, in Berlin or in Boston—it matters not where—*wherever* it has run its course—there Jesus is rejected, and his crown trodden in the dust. It is the "invariable antecedence and consequence" of the philosopher—the plain "cause and effect" of common sense—the *semper post hoc, ergo, propter hoc*, of all human experience.

One of Three Hundred.

(To be continued.)

For the Churchman.

The Thirty-Nine Articles.

Dear Mr. Editor,—Much has been said lately in the Churchman and elsewhere concerning the Thirty-nine Articles. Now I am as much opposed to Romanism, and I think, as unchangeably so, as any one can be—but I must confess—and for the very reason that I am at sword's points with the *principles* of the Roman communion, that I am not prepared to consider the Thirty-nine Articles obligatory upon me as matters of faith. Whoever considers that they are so, is merely placing the Protestant Episcopal Church in the United States upon the same ground of principle which is occupied by the Church of Rome, viz.: the infallibility of a local church. Are we prepared to claim for ourselves that which we deny to Rome? And, unless we do this, it is mere folly to regard the articles, which in respect to the creeds of the Catholic Church, are only local and temporary bye-laws, adapted to a period of necessary separation between the members of the universal Church, as possessed of the binding authority of the articles of the Christian Faith.

The great point at issue between us and the Romish Church is that she has made additions to the Faith, or to that body of defined truth which must be received on peril of damnation. But it matters not whether additions be made to the universal creed in the shape of canons and decrees of the Council of Trent, Pope Pius's creed, or the Thirty-Nine Articles. Altogether apart from the truth or falsehood of such additions, stands the question of right to increase, by word, syllable or accent, the Catholic Faith. In saying that Rome had not power to do this, we deny the possession of any such power ourselves. I hold, therefore, that the Church in this country neither has, nor claims to have, authority to impose her definitions in such a manner upon the consciences of the Clergy, that they must be received in the same undoubting faith as the Apostles and Nicene Creeds.

There is a gradation of authority in matters ecclesiastical. Highest stands the voice of the Catholic Church; in subordination to this that of the national Church; and the ultimate submission of the individual conscience to any doctrinal declaration of the second, must be deferred until the first has spoken; otherwise, when the various members of Christ's Body shall hereafter meet in Council, our Doctors will enter it with the Thirty-Nine Articles in hand, and every national Church send her delegates with similar infallible documents; each party will claim to be the rulers of all, and separation will be eternal. No, sir, there is nothing to prevent our own Church from altering the Thirty-Nine Articles; and yet she could not do this if each and all of her clergy were irrevocably bound to hold them, for then they could not entertain even the idea of alteration. If our language afford any words more expressive of the nature of the Catholic Creeds, and of the articles of national Churches, than *Faith* and *Opinion*, I shall be happy to adopt them as a

Catholic Churchman.

☞ We have delayed the above a week or two, in order to present it in juxta position with the very able charge of the Bishop of Maryland, in which many of the difficulties started by the writer are admirably elucidated. We do not know that any writer in the Churchman has put the Thirty-Nine Articles *on an equal footing* with the Creeds; certainly no one has done so, that we recollect.—[Ed.

For the Churchman.

"Laus Deo."

Mr. Editor,—The Editor of this publication has unhappily taken offence at the Review which was published in your paper of the 30th ult.; but as he has evidently looked altogether upon the dark side of the picture, we humbly crave space for a few words in self-defence. What are the facts?

The Editor publishes a judicious selection of very excellent ecclesiastical music:

Which he prefaces with a ridiculous assertion.

Against this assertion, we levelled our shafts in "sportive irony." Experience with us is better than theory, and as we happened to *know* that his conclusion was a *non sequitur*, we had no hesitation in saying so.

Says the Editor, "yet the Church gives full authority to the minister to order the music to be used in the Church under his charge; and that the maladaption above adverted to is common, is *proof* that he has delegated his power to those who are incompetent to its proper discharge."

The Editor, believing that the Church has given not only "full authority," but also makes it the *duty* of ignorance publicly to stultify itself withal, is so blinded with his pet fancy of the immaculateness of the clergy that he cannot for the life of him conceive it possible for the lay musician to be in the right, and the minister in the wrong; therefore says he, "The possibility that, in the discharge of his duty, he would think *with* your correspondent that the "Grand Chant" is heavy, dull, and monotonous." Your correspondent thinks no such a thing,—nor has he said that he thought so! The instance of the "Grand Chant" was adduced to show the folly of the conclusion that maladaptation was *proof* of the *delegation* of the powers of the minister; and his wonder will cease when he is further informed that *we ourself*, in an official capacity, introduced the "Grand Chant" on the occasion referred to, and that it was put down by the minister without any *delegation of authority* on the ground of its being too dull, monotonous and heavy, an opinion in which we *did* not, *do* not, and *will* not concur.

The Editor will perceive that he has altogether mistaken his *cue*, and that if he had *read* our article, he might have saved himself much eloquent agony, in defence of the "Grand Chant," "The *eighth* tone of Gregory," and the ancient and ecclesiastical music "of a thousand years" so far as *we* are concerned.

If the Editor had said that maladaptation was proof that the minister *had not completed his education*, his conclusion would have been correct and he would have avoided the gratuitous assumption of throwing the maladaptation altogether on the choristers. He takes it for granted that if the minister could only be induced to exercise his "authority" the case would be different,—the choristers, poor souls, not knowing what is appropriate or inappropriate!

When *we* enter a church, and are tortured by inappropriate music, such is our experience, that we do not hesitate at once to suspect the clergyman of exercising "authority" in matters which are too high for him, and believe it to be done by his order, or, at least, with his concurrence.

We remember a case in point of the minister who had no small idea of his "authority" in musical matters—who,

"On music when he chanc'd to flourish,
Did speak insufferable rubbish,"

sending up an "order" for a certain tune which called forth from a Presbyterian chorister (whose assistance we had obtained for an Easter festival) this pithy remark: "A very light notion your Episcopalian clergy must have of the Resurrection, if they can couple such a sublime idea with such trifling stuff,"—so slightly disguised was the tune, that the words of the original glee,

"Lightly tread, 't is fairy gronnd,

might have been sung throughout!

It may gratify the editor to learn, that we, repudiating the idea of the Church giving "full authority" to such a minister, thus to desecrate the Easter service, selected a tune which we *knew* to be appropriate.

We might go on and multiply example upon example, the fruits of many years' experience, did not the editor himself admit the truth of our position; for, says he, If the minister "does not know that Dr. Boyce ever existed, or whether he wrote a chant in the key of D., or in the key of X., then he was ordained before his education was completed, and may, with profit, employ his leisure in reading and striving to understand what concerns him equally with preaching and public prayers."

We ask for nothing more. If the editor pleases, we will leave the minister in his study, reading and striving to understand, until *his education is completed*. In the meantime, the editor and *ourself* will "give order."

In view of the untenable position of the editor staring at us in the preface, and assumed with such singular short-sightedness, we could not but regret the fate of "Laus Deo." We could not but regret the "casting pearls &c," without some previous instruction as to their value and use. We had Scriptural authority for saying that the pearls would be trampled upon! And, until some such thorough system of instruction as we have hinted at, be adopted in the Church, the editor of "Laus Deo" may rest assured that the sentiment which *we* did *not* avow will be entertained by those endowed with "full authority." We repeat, that meretricious ornament will be certainly preferred to the exclusion of all such simple, solid, dignified ecclesiastical music as is to be found on the pages of "Laus Deo." Such is our opinion of the music, and such is our opinion of the treatment it will receive at the hands of those for whom he claims "full authority."

Z. Y. X.

For the Churchman.

Mr Editor,—In the communication which you did me the honor to insert in your paper of July 21st, I find I have made a mistake. It is by no means a material one; but I do not wish that there should be the least inaccuracy in my statements. Speaking of the Report of the Committee of the House of Bishops on the Letter and Memorial of the Bishop of this Diocese, I say, "Except by passing the *resolution* with which the Report concluded, the House had no action on it whatever." On inspecting the Journal more closely, I find that this is not exactly so. A resolution was adopted in the following words: two of which I beg you to italicise, in order to draw thereto the reader's special attention:—"*Resolved*, That the Secretary be instructed to transmit the Resolution now *adopted* to the Right Rev. Benjamin T. Onderdonk; and also a certified copy of the Report just *read*."

The significant fact respecting this Report, bating the Resolution at its close, remains unaffected, viz., That the House of Bishops "did not even accept it, or order it to be entered on the Journal: it is of no authority except what it may derive from containing statements and opinions put forth by Bishops Brownell, Hopkins, Henshaw, and Freeman." C. F.

For the Churchman.

"Militant" is a term justly applied to Christ's Church here upon earth. The enemies and opponents with which it has to contend, are truly "Legion." The power allowed to Satan in the mystery of our redemption, denominated his bruising the heel of the redeeming Seed, is still allowed for man's probation, over that Seed's mystical body the Church; and herein he has indeed "many" fitting instruments and agents. Infidelity, worldliness, disorder, sin, ply all their arts, in every variety of attack and stratagem, to defeat the great and gracious ends for which God gave to man His Gospel and His Church. They come against them in all the boldness of hardened avowal of their real character. They basely assume another garb, by insinuating their principles and policy into professors of the Gospel and members of the Church—either turning them into vile hypocrites, meaning and endeavoring the injury of the Gospel and the Church, and using their profession and membership as means for the more easy accomplishment of the purpose; or beguiling their unstable souls by subtly corrupting their hearts and minds, so that, harboring, perhaps unconsciously, principles, motives, and rules of action, foreign from those proper to the Gospel and the Church, or even antagonistic to them, they are seriously injuring them, though outwardly belonging, or professing to belong, to the house of their friends.

Among the most dangerous appliances against the true interests of the Gospel and the Church, is the almost infinite variety of forms of profession of the one Gospel, and of claims to membership of the one Church, and to identity with it in organizations for religious purposes. The sect-spirit is a deadly enemy to the Gospel. "Lo, here is Christ," and "lo, He is there"—lo, here is the Gospel, and lo, it is there—lo, this is the Church, and lo, that is: these are sounds which reach us from every quarter. Christ is represented as greatly divided; men are baptized into various names; and communion with *this* Church, and communion with *that*, is the profane substitute for communion with the one Church of Christ, for the formation of which He ordered His ministry to go into all the world, to preach the Gospel to every creature, and to baptize all nations; promising to be with that ministry, in these and their connected and resulting functions, and therefore with the Catholic or universal Church thus founded, "even unto the end of the world."*

A notice of the organized sects, however, is not so much intended in the present communication, as hostility to the true character and principles of the Gospel and the Church from another quarter—unhappily from within that Church itself. It is found in the theory of an invisible Church on earth, distinguished from the visible; and in the amalgamation of the Church with the sects in prosecuting objects connected with the great spiritual work for which the Church was divinely appointed.

It is somewhat difficult to arrive at any thing like precision in the views, practical or theoretical, of those who hold to the above-mentioned notion of an invisible Church of Christ on earth. As their doctrine is not founded in Scripture, they have no common authoritative rule by which to regulate their judgments, curb their imaginations, and preserve unity among themselves. To one centre, however, all their ideas tend: namely, the theory that all the divine promises are made to the invisible Church, into which men are received on their being justified by faith, that is, by a certain frame or operation of mind, called faith, without any reference to Baptism, the Eucharist, or other outward and visible ordinance: then they are in a state of entire favor and acceptance with God; and their faith, their piety, their charity, their morality, or any thing that they can do, are not means of growing in grace, or of being rewarded with divine favor and acceptance, or a working out of their salvation, or preparation for the judgment of the great day; but only a fit acting out of the privileges of their justified state. Consequently, all *spiritual* good being secured by justifying faith, or union with the invisible Church, the visible becomes but a mere system of forms, desirable and right, it may be, but not necessary; an evidence of willingness to do what each one's judgment satisfies him is duty, but not a system of such obedience as God requires with a view to our fitness for *His judgment*: the worship, sacraments, and ordinances of the Church, carefully guarded against being considered necessary to salvation, are well enough, if men are so disposed, (but their Christian character depends not upon their views in this matter,) as celebrations having a good moral influence on society, and calculated, on philosophical principles, to produce wholesome influences on the mind of him who seriously observes them; but are not positive divine requirements, morally binding upon all men, and means and pledges of that grace of the Holy Spirit which is necessary to salvation: and the Christian ministry becomes then but an order of sacred lecturers and teachers, entrusted also with an agency to extend to such as wish them, those religious ceremonials and ordinances to which they may think proper to conform; appointment and commission to these functions being such as "the different religious denominations of Christians" may respectively choose.

He who understands the Bible and the Prayer Book need not be told that this whole system is at war with their views of the Church, the ministry, the sacraments, man's duty to God, and God's appointed method of grace, mercy, and truth through Jesus Christ. Honest minds, loving the Bible and the Prayer Book, can become reconciled to it only by being blinded and perverted, some by studies and meditations controlled by previous prejudices, perhaps hereditary traditions of men, and non-natural interpretation of teaching, clear enough in itself; and others, by quiet submission to the imposing influence of human authority and names. As departure from the ways and will of God revealed in the Bible, the system should be eschewed by all conscientious Christians. Nor has that gracious Being failed to impress this solemn duty upon us by the most serious warning, enforced by the clear teachings of history and observation, that that system has a dreadful downward tendency towards divisions, towards "damnable heresies," towards the blackness and darkness of infidelity itself. Cut loose from the rule and restraints of the Gospel, it has been mournfully given over to eat the fruit of its own ways.

Akin to this source of injury to the Gospel and the Church, and probably the result of it, is the second one named above, the union of the Church with the sects in enterprises having for their object the advancement of that religion which, by divine ordinance, was committed to the Church, to be, in its purity and integrity, preserved in the world, disseminated among men, and urged by all proper appliances upon their cordial reception and practical adoption. This has one feature which distinguishes it, in its immediate tendency, from the other. The latter advances, with some plausibility, a claim to especial spirituality; and in minds of a peculiar turn, its assumed superiority to forms and ordinances and bodily exercises, may, for a while, induce an unearthly sublimity of devotion, an abstractedness of heavenly contemplation, an honest idea of communion with the Deity in independence of outward means, and a merging of danger of trusting to such means, or converting them into ends, in the dropping of all regard for them as essential parts of our religion. Now and then, and here and there, such cases may appear: but the teaching of the Bible, as well as human observation and experience, warns us that when thus enthusiasm breaks down the wholesome barriers of order and restraint, an errant spirit is let loose, which soon shows how untameable it is, and how reckless of either divine authority or human reason.

In the system now had particularly in view, the opposite danger is inherent. Practical results being the great thing sought, discussion, agitation, action, ingenious methods, plausible artifices, are the immediate effect, and the incessant appliances; and though it may not be avowed in terms, yet most assuredly in fact, virtue and piety are judged of much more by the things done, than by the principles and affections cherished. Of these, little can be said without trenching upon some of those peculiar views of Christian faith and feeling, which are all deemed equally sectarian, and unworthy of being allowed to intrude into the blessed work of union for a common cause. In short: although there may be engaged in such amalgamating operations, minds secure against infringement on any *peculiar* principles and views which they may deem important, be these sound or otherwise, yet the tendency on the mass of minds is to indifference respecting such views, and not a little to the undue glorifying of good deeds—*the merit of works*.

This hostile influence upon the Gospel is the effect of a system which itself is *wrong in principle*. It is hardly to be supposed that good men among us would submit to the stringency with which our Church shuts out, in her standards and laws, all correspondence and intercommunion with other denominations; excludes their ministers from her congregations; admits these ministers, when they desire it, to pastoral charge within her bounds, only by their receiving from her, as do her own laymen, ordination to the *Christian ministry*; and compels her clergy to bring constantly before the people, in her Daily and Sacramental Services, and her Catechism, views of Christian doctrine and duty known to be disapproved, and to no small extent abhorred, by those denominations: I say it is hardly to be supposed that good men among us would submit to all this, except upon the principle that there are differences of an essential character between us and all the sects around us; and that Christian duty requires of us to maintain our own system in its integrity, if we would maintain the Gospel in its integrity. And it is a fact illustrative of the reasonableness of this, that intelligent members of other denominations, consistently attached to their own views, respect and honor this, where it is evidently honest and conscientious, much more than they do the profession of our system, and adherence to it, by those who maintain that its distinctive peculiarities are not essentials.

The tendency of the amalgamations spoken of, is to sink all these peculiarities, and to uphold *a* Gospel which shall know nothing of them; and this, whether they relate to the nature and attributes of the Deity, to His revealed dispensations towards our race, to the requirements of His law in doctrine or practice, to His Church, His ministry, His sacraments, His worship: a system must be upheld as the *great Christian cause—the Gospel—the true Church*, which either knows nothing of these peculiarities, or considers them such matters of indifference, that any or all of them may be held or rejected—true Christian union being independent of them.

Christian union is undoubtedly a cardinal and imperative Christian duty. Our Blessed Lord prayed most earnestly for it, and the Holy Ghost, through the Scriptures which He has caused to be written for our learning, has most powerfully urged it upon us. But to be *Christian* union, it must be according to the doctrine of Christ. I see not how any one can attentively read the New Testament, without being convinced that this union requires that men be made disciples of Christ by receiving Christian baptism; that they adhere to the Apostles' doctrine and fellowship; that they partake of the one bread of the Eucharist—the bread which is the communion of the body of Christ, and with it, the cup which is the communion of the blood of Christ; that they know—acknowledge in their proper character—those who labor among them in the Lord; that they submit themselves to those who have the spiritual rule over them, and watch for their souls; that they adhere to the faith once delivered to the saints; that they eschew false apostles and false teachers; that they be of one mind; that there be no divisions among them; that they forsake not that assembling of themselves together which is according to these principles. And all these things necessarily suppose *the* faith, *the* Church, *the* ministry, *the* sacraments, *the* worship, which existed when the Gospel was thus urged upon them. Any system which tends to establish principles of Christian union and Christian action adverse to these, or independent of them, cannot be truly evangelical. It is one which good Christians should eschew, and if necessary, resist and oppose. B. T. O.

* This seems a fitting occasion to advert to what the writer cannot but regard as a palpable misapplication of a passage in the Preface to our Book of Common Prayer, wrested by some to the purpose of diminishing the claim of that volume to being, in its integrity, the standard of that doctrine to which all our clergy owe a solemnly pledged conformity; and by others, to subserving an ungodly latitudinarianism, which counts every association as of Christ and the Church, that chooses to claim to be so. The passage is that in which, referring to the civil and ecclesiastical independence of "these American States," the Preface says, "the different religious denominations of Christians in these States were left at full and equal liberty to model and organize their respective *Churches*," &c. Here, say some, is the decision of our standards that all "the denominations of Christians" around us are Churches as well as we: and here, say others, is an evidence of unchristian latitudinarianism, which goes to show a want of sound Catholicism in our Church, and therefore a sad defect in all that is merely American, as well as, it is also said, what is merely Anglican, in our Prayer Book; and of consequent imperfection in its claim to being considered a standard. If the passage is rightly interpreted by the first class, it does indeed assert a most unchristian principle, and justify the inference of the second class. But such a construction, I humbly conceive, cannot be fairly put upon it. There is scarcely a word in our language which, whatever, in a definite connection, be its strict technical meaning, has not also a larger and more general meaning, well authenticated. The august title of *God* is given not only to Him who is strictly the *only God*; but also to beings and things wrongfully held and worshipped as God. There is strictly but one Gospel, and yet we read in the New Testament of *another* Gospel—a false system put forth as the Gospel. Synagogue is a term almost exclusively applied to organized bodies, assemblies, and buildings in which the Jewish Church celebrated the true worship of the true God, and instruction was given in the Scriptures; yet our Blessed Lord, in His revelation to St. John, hesitates not to call those pretenders to such worship and such instruction, "which say they are Jews, and are not, but do lie, the synagogue of Satan."† Our English translators of the Bible render the word (Acts xix. 37,) denoting sacrilege in reference to heathen temples, "robbers of *Churches*." In short, as Synagogue (Συναγωγη) may, besides its technical and most proper sense, mean any *gathering together*, or place of gathering; so may Church (Εκκλησια,) besides its technical and proper sense, mean any body of persons *called out* from among others, or place into which they are gathered.

It is a dictate of common justice, very essential to a right understanding of the Bible, that as in the case of an individual, so of a work, he, or it, must be so understood, in each part of what is said—if by fair construction it can be so—as that no part shall be inconsistent with any other, or with the general tenor and scope of the whole. Now it is clear from our Articles and Ordinal, that the Prayer Book defines the Church of Christ to be a body of professing Christians in which the pure word of God is preached, and the sacraments are duly administered by men episcopally consecrated or ordained. This is the strictly proper and technical sense in which the word Church is used in our standards, whether with reference to the Catholic Church at large, or to constituent parts thereof, or to buildings appropriated to its worship. It is evidently, in the passage quoted from the Preface, used in a larger and more general sense. The expression in that passage, "different religious denominations of Christians," none probably will deny, was intended to cover all who claim to be such, and in common parlance are called such. And what a mass is herein included! Socinians, Quakers, Mormons, Campbellites, Shakers, &c. &c. &c. Will any man in his senses, can any one who has a particle of respect and love for the Church, or knows any thing of her principles, maintain that she applies the word "Churches" to such bodies, in the sense of component parts of the One Holy Catholic and Apostolic Church? And if not to them, then not necessarily to any other of the "denominations of Christians" extraneous to herself. And whether she does so, in fact, with regard to any of them, must be determined by bringing them to the test of her own definition of that Church in her Articles and Ordinal. Both the terms, "Christians" and "Churches," are here evidently used in so large and general a sense, that it is unfair to argue from either of them touching her religious and ecclesiastical principles.

* Revelation ii. 9. iii. 9.

THE CHURCHMAN.

New-York, Saturday, July 28, 1849.

Proposed Book of 1785.

In our last number, we gave some account of the changes in the Prayer Book proposed by the Convention of 1785. We shall now advert to the reception which these changes met with from the inchoate American Church, and from the Prelates of England.

At home, there was a great diversity of opinion, both as to the authority by which the alterations were proposed, and as to the alterations themselves. The Convention erred, as Bishop White himself admits, in two important particulars, apart from the merit of the alterations. First, a very large edition of the Book, as altered, was ordered to be printed, which seemed to take for granted that it would meet with general acceptation. This at once produced a resistance, and a more careful and critical sifting of the changes. Another error was, the ordering it to be used at the occasion of Dr. Smith's Sermon in Christ Church, Philadelphia, before the Convention. "This," says the Bishop, "helped to confirm the opinion of its being to be introduced with a high hand." Another very edifying fact is mentioned, which shows us the danger, as well as the folly of secret promises to do unauthorized acts. Several of the members of the Convention agreed to introduce the use of the Book, as altered, into their respective Churches. The clergy of Philadelphia, relying on this, went stoutly to work, and used the Proposed Book, of course, with the best intentions, though they had no ecclesiastical or legal right so to do. But the other gentlemen, when they got home, were found wanting. The greater number never made the attempt at all, and some few who essayed the trial, gave it up with great alacrity, when they found some one or more of the alterations were displeasing to "some influential members of a congregation." We find, on a more careful examination of the Bishop's "Memoirs of the Church," that the large edition which had been ordered, partly with a view to a charitable object, failed in that intended effect. People complained that the books were sold too high, and would not buy them, and the amount actually realized for this purpose was so small as not to be worth the trouble and anxiety the publishing had caused. The residue of the stock was disposed of to the booksellers, and they contrived to make a rapid sale.

As to the alterations themselves, there was, as might have been expected, a great diversity of sentiment. Let us first advert to such declarations as were official. The Committee, supposing that the printed edition would be out in time, sent no copies of the alterations to the different dioceses which had concurred in the General Convention; and hence the Conventions which met in May and June, 1786, had to proceed pretty much in the dark.

"In New York, the question of ratifying the Book was kept under consideration. In New Jersey they rejected it, expressing at the same time their approbation of the other proceedings of the Convention, *except of the Constitution*. In Pennsylvania some amendments were proposed. The same was done in Maryland. No Convention met in Delaware. In Virginia it was adopted, with the exception of one of the rubrics, and with some proposed amendments of the articles; many dissenting from such adoption; not, as the author was well informed, because of the alterations made, but *because they were so few* [!] It is strange to tell, that the rubric held to be intolerable in Virginia, was that allowing the minister to repel an evil liver from the Communion. The author, some time after, held serious argument on the point, with a gentleman who had been influential in the State Convention. The offensive matter was not the precise provisions of the rubric, but that there should be any provision of the kind, or power exercised to the end contemplated." (Memoirs, 2d ed., page 112.)

In May, 1785, a Convention of the same diocese had issued a series of instructions to its delegates in the General Convention, of which one was the following:

"From the Holy Scriptures themselves, rather than from the comments of men, must we learn the terms of salvation. *Creeds, therefore, ought to be simple, and we are not anxious to retain any other than that which is commonly called the Apostles' Creed.*"

It will be remembered too, that this was not retained in its integrity. Mr. Page, a delegate from this diocese to the General Convention in 1785, moved to strike out the first four petitions from the litany; the fourth, on the ground that the word "Trinity" nowhere occurred in Scripture, and was the cause of much disputation; and the other three, lest they might seem to teach that there are three Gods! Such was the *simplicity* of his creed! It is right to add, that he had no prospect of success, and that the motion was lost without a division.

South Carolina received the book without limitation.

The General Convention met in Philadelphia, in June, 1786, and everything foreboded a speedy rupture.

"The interfering instructions from the Churches in the different States; the embarrassment that had arisen from the rejection of the Proposed Book in some of the States, and the use of it in others; some dissatisfaction on account of the Scottish Episcopacy; and, added to these, the demur expressed in the letter from the English Bishops, were what the most sanguine contemplated with apprehension, and were sure prognostics of our falling to pieces, in the opinion of some who were dissatisfied with the course that had been taken for the organizing of the Church." (Memoirs, p. 115.)

These difficulties, however, were all happily surmounted. In regard to the Book of Common Prayer and the conflicting instructions, they were "referred to the first Convention, which should assemble with sufficient powers to determine on the same, and, in the mean time, *lodged with the Secretary*." Thus a large quantity of explosive materials was disposed of. It showed them, says Bishop White, "as well the necessity of a duly constituted ecclesiastical body, as the futility of taking measures, to be reviewed and authoritatively judged of, in the bodies of which we were the deputies. Such a system appeared so evidently fruitful of discord and disunion, that it was abandoned from this time."

Between the deputies of the States which had received, and those which had not received, "the proposed Book," it was agreed that matters should remain, for the present, in *statu quo*. An additional inducement to this was found in the letter of the English Bishops, sent to this Convention.

The Committee had fallen into the same error in their application to the English Bishops which they had with respect to the Dioceses, viz: sending no copy of the alterations proposed, but relying on the publication of the book in due season. Hence they received the address, but no special account of the alterations; and rumor, as is generally the case, magnified these in a very alarming manner, far beyond the reality; though it must be allowed that some could not have been worse. They therefore returned a very kind reply, expressing their desire to comply with the prayer of the address, but communicating their fears that some alterations were neither judicious nor justifiable. Hence, they explained, "we cannot but be extremely cautious, lest we should be the instruments of establishing an ecclesiastical system which will be called a branch of the Church of England, but afterwards may possibly appear to have departed from it essentially either in doctrine or in discipline."

The Convention returned a very dutiful address, expressing their intention to make no needless alterations, but such as a consideration to the changes in the civil constitution prescribed, and "such as were calculated to remove objections, which it appeared to us more conducive to union and general content to obviate than to dispute." They also mention that they send with the address the Constitution as adopted, and the Book of Common Prayer as proposed.

Another Convention was held in Wilmington, Delaware, October, 1786, when the States of N. York, New Jersey, Pennsylvania, Delaware, and South Carolina only were represented. Another letter from the Archbishops and fifteen of the Bishops was then read, in which they remark—

"It was impossible not to observe, with concern, that if the essential doctrines of our faith were retained, less respect, however, was paid to our Liturgy than its own excellence and your declared attachment to it had led us to expect; not to mention a variety of verbal alterations, of the necessity or propriety of which we are by no means satisfied, we saw with grief that two of the Confessions of our Christian Faith, respectable for their antiquity, have been entirely laid aside; and that even in that which is called the Apostles' Creed an article is omitted, which was thought necessary to be inserted, with a view to a particular heresy, in a very early age of the Church, and has ever since had the venerable sanction of universal reception."

They mention that notwithstanding these drawbacks they had prepared a bill to be laid before Parliament, giving them the necessary powers to consecrate bishops for the United States, and, after stating the qualifications to be required, continued thus:

"We therefore most earnestly exhort you, that previously to the time of your making such subscription, you restore to its integrity the Apostles' Creed, in which you have omitted an article merely, as it seems, from misapprehension of the sense in which it is understood by our Church; nor can we help adding, that we hope you will think it but a decent proof of the attachment which you profess to the services of your Liturgy, to give to the other two creeds a place in your Book of Common Prayer, even though the use of them should be left discretional."

They then proceeded to describe the testimonials that would be required for those to be consecrated.

The Convention then proceeded to appoint a committee to take the letter into consideration, and to report thereon.

The next day the committee reported, and recommended—

First, That the words, "He descended into Hell," shall be and remain a part of the Apostle's Creed.

Secondly, That the Nicene Creed shall be inserted in the said Book of Common Prayer, immediately after the Apostles' Creed, prefaced with the Rubric [or this].

On the first question the vote was—

New York, Rev. Dr. Provost, Aye. Mr. Duane, Aye. Mr. Rutherford, No. *Divided*.

New Jersey, Rev. Mr. Ogden, Aye. Rev. Mr. Frazer, Aye. Mr. Wallace, Aye. Mr. Cox, No. Mr. Waddel, Aye. Aye.

Pennsylvania, Rev. Dr. White, Aye. Rev. Dr. Magaw, Aye. Rev. Mr. Blackwell, Aye. Mr. Hopkinson, No. Mr. Powel, No. Mr. Gilpin, No. *Divided*.

Delaware, Rev. Dr. Wharton, No. Rev. Mr. Thorne, Aye. Mr. Sykes, Aye. Mr. Grantham, No. *Divided*.

South Carolina, Rev. R. Smith, Aye. Mr. Rutledge, Aye. Aye.

And so the words are to be restored; there being two Ayes, and no Negative.

We have taken the above from Bioren, p. 42, to show the curious mode of voting which was adopted in those days.

The insertion of the Nicene Creed was *unanimously* agreed to.

The question on the insertion of the Athanasian Creed was decided in the *negative* by the following vote:

New York, Rev. Dr. Provost, No. Mr. Duane, No Mr. Rutherford, No. Nay.

New Jersey, Rev. Mr. Ogden, No. Rev. Mr Frazer, No. Mr. Cox, No. Mr. Wallace, Aye Mr. Waddell, Aye, *Divided*.

Pennsylvania, Rev. Dr. White, No. Rev. Dr. Magaw, No. Rev. Mr. Blackwell, No. Mr. Hopkinson, No. Mr. Powel, No. Mr. Gilpin, No. —Nay.

Delaware, Rev. Dr. Wharton, No. Rev. Mr. Thorne, Aye. Mr. Sykes, No. Mr. Grantham, No. *Divided*.

South Carolina, Rev. Mr. Smith, No. Mr. Rutledge, No. Nay.

So it was decided in the negative.

We have inserted the above vote, among other things, to do honor to the Rev. Mr. Thorne, and Messrs. Wallace and Waddel. "Modern degeneracy had not reached them."

Considerable uneasiness was felt as to the expectations of the English Bishops, expressed in their letter, and especially whether they would be willing to proceed to the consecration without the Athanasian Creed. "Had this been insisted on," says Bishop White, "the matter was desperate"! Such was the temper, it seems, of the majority of the members of the Convention of 1786, that sooner than allow the insertion of this bulwark of the Christian Faith in the Prayer Book, they would have forfeited the Apostolical Succession! This, too, when its *use* was to have

been left purely discretionary. The English Bishops, however, did not make this a *sine qua non*, for reasons which the Archbishop of Canterbury, Dr. Moore, subsequently explained in an interview with Bishops White and Provoost. "Some wish," said he, "that you had retained the Athanasian Creed; but I cannot say that I am uneasy on the subject; for you have retained the doctrine of it in your Liturgy; and as to the creed itself, I suppose you thought it not suited to the use of a congregation." And satisfied that this was the fact, he passed on to another subject. Memoirs, p. 48.

With regard to many of the proposed alterations, as given in our last, it will be allowed, we suppose, on all hands, that they merited the severest condemnation. The alteration of the word "*Priest*" to "*Minister*" in the rubric to the *Absolution*, and the styling that solemn office a "*Declaration concerning the forgiveness of sins*" would seem to obliterate one great distinction between the office of a Priest and a Deacon, and enable the latter to pronounce what can be proclaimed effectually only by the former. How fearfully would the doctrine of the American Church have been obscured by such an alteration? We must also condemn the proposed alterations of the Baptismal offices, and the Catechism; inasmuch as they tended to weaken and eliminate her testimony to the sacred doctrine of *Baptismal Regeneration;* and shed a confusion and inconsistency over the services which now are so plain, (Mr. Baptist Noel being an unwilling witness,) that he who runs may read.

Happily, the boldness of these innovations awakened a holy jealousy in the minds of many Churchmen, and they made so obstinate an opposition, that the scheme was first greatly retarded, and finally laid aside. The Episcopate was obtained, and the Church planted in its integrity on these western shores. Connecticut, which had stood aloof, on the ground of principle and right, consented to share in the task of organizing the American Church, when there was a fair prospect of doing it "decently and in order," and we shall see in our next number of what material moment were the influence and advice of her intrepid and godly Bishop, and the counsels of her clerical delegates.

Letter of the Rev. Dr. Jarvis.

The Editor of the Calendar and his subordinates, two weeks since, with a strange obliviousness of decency, styled the "Report of the Committee on the Final Examination of the students" an attempt at *whitewashing*, and subsequently charged that the plan originated with one of the Professors of the Seminary, to wit, the Rev. Dr. Haight. This scandalous accusation drew from Dr. Jarvis the following admirable letter, which has not lost its force by being *kept back a whole week*. The clearness of the statements, the moderation of the language, and the dignity of the rebuke, render most effectual this well merited castigation.

To the Editor of the Calendar.

Rev. and dear Sir,—I am not sure that the article in your paper of July 7th, headed "The Seminary," is editorial; but if it be, I beg leave to correct some statements in which you have been misinformed. In the second paragraph it is asserted that "an attempt was made to dignify the usual examination of the students with the character of an *investigation*. The *plan originated with a professor* and was *inadvertently adopted* by the Committee attending the examination," &c. All this is contrary to fact. When the Committee first met, I, as Chairman proposed to them, that the professors be requested, in conducting the examination, to have especial reference to the questions between us and the Roman Communion. Every member of the Committee assented without hesitation. It was viewed as a dictate of common sense. The first professor to whom this was communicated was the venerable Dr. Wilson. The other professors were spoken to as they severally came up to salute the Committee. The students knew nothing of it; nor did the professors until they were thus privately addressed. The classes immediately separated; the professors went to their respective occupations; the Committee was subdivided, as is usual; and began their notes with a view to the final report. There was no *planning* about it; but all was conducted with the most perfect fairness and sincerity. During the course of the last fourteen years. I have been frequently present at these examinations, and I declare that I have never known one more creditable to the Seminary, or to its able professors.

There are many more observations in this paragraph which *seem* to be levelled at me, as Chairman of the Committee, but which, if you were the author, I think you could not have so designed. The Committee are spoken of as having introduced "exculpatory" remarks; as having been guilty of "inconsistency in the whole proceeding." The simple answer to this, is, that I was sustained by the whole Board. Men were present there who had been Trustees of the Seminary from its very beginning; men accustomed to the practice of the Board, familiar with precedents, and jealous of innovations. The Trustee who is said to have exposed all this, was left alone. If I understand the difference between "*academic* and *forensic* examinations," (for such I think were the terms used,) the one means an examination to ascertain the knowledge acquired by students under their teachers; the other, an examination of persons charged with offences, to decide questions of fact, and whether they are guilty or not guilty. From the very nature of the examination in the Seminary, it was purely academic; but I do not look upon the Committee as "mere spectators having no right to propose a question." I look upon them as acting in behalf of the Trustees, to examine and report with regard to the sacred trust committed to the professors of instructing young men, who are to be the future ministers of the Church. Such a Committee have a right, therefore, to receive all the information they require with regard to the manner in which that trust has been exercised; and if at any time suspicions have been excited in the public mind as to the soundness of the Seminary in the faith, they have a right to ask that such questions be proposed as may elicit the knowledge of the students and the circumspection of the professors on all such points. When a dangerous epidemic is raging, might not a College of Medical professors be asked to conduct an examination with a view of ascertaining the knowledge of the students, on that particular branch of the healing art? We are not sitting as a coroner's inquest; but we are sitting to ascertain their general knowledge of therapeutics, and how they would be likely to conduct upon a given topic of inquiry.

I desire merely, dear Mr. Editor, to guard your readers against an erroneous statement, which I am sure your candor never would have made, if you had been present, and which to me is an act of personal injustice. The Trustees were not only satisfied with my report, but they appointed me chairman of the examining committee for the next year. It is an honour which I did not covet; for it involves a great deal of labor and personal responsibility. Six hours each day for three successive days in the heat of summer is no trifle. Persuaded that you will do me justice, I remain,

With Christian regard,

Your friend and brother in the Lord.

S. Farmar Jarvis, *Chairman*.

Feeling the awkwardness of their position, the writers in the Calendar very strangely speak as follows:—

"We are by no means disposed to insist that Dr. Haight proposed the measure to the *Committee*, but only that he suggested it *to the Chairman* of the Committee. If the distinction is important we stand corrected, and beg our readers to regard our report as modified accordingly."

Under these circumstances there remains no alternative but to speak so plainly as to leave our readers in no doubt upon the subject; and to state upon the best authority that the charge that Professor Haight suggested to Dr. Jarvis the plan of examination, as alleged in the Calendar, in all its details and bearings, is destitute of the slightest foundation.

By the arrival of the Caledonia at Boston on Saturday last, we have been put in possession of our accustomed files.

A sad disaster happened on the homeward voyage of the Europa. About 700 miles west of Cape Clear, she, in a dense fog, came in collision with the Charles Bartlett, of Boston, but bound from Liverpool to New York, and out of 177 persons on board of the latter, only 43 were saved, in spite of every exertion. It seems the usual lookouts, &c., were kept on board both vessels; and a committee of investigation had reported that nobody was to blame. "The Times," however, very justly, as we think, observes that *extra* means should be adopted to give warning on such occasions; and that powerful steamers should not be propelled at the rate of twelve knots an hour, in a frequented track, when her crew can not see a length ahead.

Rome had surrendered at last on the first or second of July. On the 30th ult., "The Assembly" announced that they had "ceased a defence which had become impossible, and remained at its post. It charged the Triumvirate with the execution of the decree." It is the general opinion that the French will be puzzled to know what to do with their conquest, which Gen. Oudinot has been ordered to retain for the present. This will most likely give umbrage to Austria, and the other powers, which would be increased by a proposition to mediate between the Pope and the Roman people.

The Prussians had completely quelled the Baden insurgents, and were besieging the remainder of them in the fortress of Radstadt, which would soon be compelled to surrender.

In Hungary, the Austrians had taken Raab, and the Hungarians were retreating to the interior before their numerous foes; who, in a skilful manner, were advancing on every side. The Austrians and their allies boast that the whole affair will be settled in a month, which we very much doubt. They are acting on the vicious principle of attacking from many points of the circumference of a circle towards the centre, which enables a well managed inferior force, to resist with more effect. Moreover the morasses and defiles in the interior afford almost impregnable positions, and the summer diseases will have a terrible influence on the armies, in the field. Jellachich, in the South, claimed a victory over the Magyars, which, however, is not credited.

The war between Denmark and Germany, or Prussia, is on the point of renewal, the negotiations having been broken off.

Baron Rothschild had been returned for the city of London, by a vote of 6,017 over 2,814 for Lord John Manners, the conservative candidate who took the field at the eleventh hour,—very unwisely, as is conceded, as not being the right sort of person to represent a commercial and trading community. Of course he cannot sit, while the law remains unaltered.

On Wednesday, the House of Commons went into committee on the Bill for legalizing marriages with the sister of a deceased wife. Mr. Fox Maule moved that Scotland be exempted from the operation of the act, as being *opposed to the moral sentiment of the country*, and Mr. J. O'Connell added Ireland for a *similar reason;* the motion, however, was lost by a vote of 66 ayes, 117 noes. In fact the Government seem determined to carry this infamous act at all hazards.

The Committee of the "British and Foreign Bible Society" have agreed by 24 to 21, that the meetings of the Society shall in future be opened with reading Scripture and by prayer, in consequence of which, the clerical secretary has absolutely resigned.—*Eng. Churchman.*

We find an account of a singular trial for false imprisonment. A Miss Nottidge had joined a sect of fanatics called "Lampeterians," or "Prince-ites," and her relatives had interfered, and shut her up in an asylum. The founders of this sect were three clergyman of the Church of England, formerly rank *Calvinists*, and now besotted fanatics, who "abjure prayer altogether, and never pray as a religion, but pray by offering up prayers to God, by following a life of goodness to God, and by outward manifestations, such as singing, and by healthy exercises, and "*hockey*" *is one of them*. Every one does as he pleases on the Sunday. We make no difference between one day and another." Such was the testimony of the *Reverend* Mr Price. His associates in iniquity were the *Rev.* Messrs. Prince and Starkey. Mr. Price with Messrs. Thomas and Cobb had married three sisters, who were older than they, and had considerable property, and Miss Nottidge was their sister-in-law. They with others, 50 or 60 in number, formed a "family" called 'Agapemone;' had horses, carriages, money in bank, &c., &c. It was pretty clearly shewn that Miss N. was of unsound mind on this subject, and that the defendants had acted with the best intentions. Heavy damages were claimed but the verdict was for £50, a mere trifle.

From the Colonial Church Chronicle.

Colonial and Foreign—Bermudas.—A new chapel in St. David's Island was consecrated by the Bishop of Newfoundland, on April 11th. The chapel stands on the top of a hill, commanding a view of the harbor and town of St. George. The Bishop was rowed across by four sons of clergymen from St. George's where he had held a Visitation on the preceding day. The Chapel and even its precincts, were crowded with visitors, whose boats clustered at the foot of the hill. After finishing the Visitations of Bermuda, the Bishop proceeded to Halifax, where, on May 6th, he met the Bishops of Nova Scotia and Frederickton. The Clergy of Bermuda took the opportunity of transmitting an affectionate address to the Bishop of Nova Scotia, under whose jurisdiction they used formerly to be. The Bishop of Newfoundland arrived in St. John's on May 19th, after a stormy voyage, in which much additional delay was caused by the ice.

The Church Society of Nova Scotia passed a resolution, on May 8th, to the effect that the future endowment of the Church should be henceforth one of the objects of the Society.

Frederickton was visited with a destructive fire on May 22nd. The Lieutenant Governor, the Bishop and Clergy, with several dissenting ministers, set the example of lending personal assistance in extinguishing the flames.

On St. Mark's day, April 25th, the Bishop of Toronto ordained two Deacons at Trinity Church, Messrs. Hill of Cambridge, and W. C. Clark, of Cobourg College. This Church, the consecration of which we recorded in Vol. 1. page 315, is entirely free. The amount received at the Offertory during the year ending Easter, 1849, was 145*l.*; the disbursements for the same time were 162*l.*; about 100*l.* being spent on the necessary occasions of the Church, and the remainder for charitable or missionary purposes. The congregation is large, regular and increasing; the psalmody and chanting remarkably well kept up, although there is no organ. A large Sunday School and Parochial Church Association have been established. The unknown founder of the Church still lives to see the fruit of his munificence. Dr. Beaven has followed the example of the Bishop in petitioning against the University Bill.

In the Diocese of Montreal, the Chapel of St. Matthew, Quebec, was opened for Divine service on April 29th. The sittings are entirely free, and will accommodate 475 persons. The Bishop preached two sermons in aid of the Building Fund, on which 135*l.* are still due.

The Bishop of Jamaica has returned from the visitation of Middlesex and Cornwall, having thus completed his second general visitation of the Diocese. An Address from the Clergy was presented on this occasion, to which the Bishop returned an answer, replete with valuable statistical facts, and giving, on the whole, a cheering account of the condition of the Church in Jamaica. We have given an account elsewhere of the Bishop of Capetown's visitation of St. Helena.

The Archdeacon, and several of the Clergy of the Diocese of Madras, have signed a declaration against the continuance of caste distinctions among Christian converts. The Bishop of Calcutta also has signified his entire concurrence; and it is believed that the whole subject will soon be dealt with more resolutely than has hitherto been the case. In Tinnevelly, the Annual Meeting of the Missionaries of the *Society for the Propagation of the Gospel* was held at Nazareth, on January 16th, when the examination of Catechists and Native Agents, and the distribution of prizes took place. St. Mark's Church, at Christianagram, has been finished and opened; and a juvenile branch of the Sawyerpooram Native Gospel Society has held its first meeting.

Jamaica.—*Statistics of the Church.*—The following extracts are taken from the Bishop's reply to the address referred to: "Under the teaching of the several Pastors throughout the Diocese, not fewer than 10,000 persons have been presented to me in my second visitation to be Confirmed; sixteen new Churches, and as many burial-grounds have been consecrated. Within the six years that have passed since my translation to the See of Jamaica, the Clergy have been increased by nearly a fifth of their number; whilst the general population, according to the census, has sustained a small diminution. The present ecclesiastical establishment consists of four Archdeacons, twenty-seven Rectors, fifty Island (or perpetual) Curates, three Colonial Chaplains, and twenty-nine Stipendiary Curates or Missionaries, all residing and ministering at their several stations in the Diocese. Our Schools are 110 in number, and afford instruction, commonly on the National system, and everywhere under the vigilant superintendence of the Clergy, to 7,500 pupils, principally the children of the poor. The want of any College or Seminary in this large and once opulent Colony is universally admitted and deplored. The *Kingston Morning Journal*, after reprinting the address and reply remarks: "We are not insensible to the amount of ignorance and immorality, with their accompanying crimes, which still unhappily prevails throughout the island. But in the general state of religion and morals in Jamaica, we see much cause for congratulation, and we have much pleasure in acknowledging the palpable amount of good that has resulted from the combined labors of the civil powers and the ministers of religion."

From the Toronto Church.

King's College.—Last Sunday (July 8th,) was a day of peculiar and solemn import in this Institution. Being the last Sunday of full term, and perhaps the last on which the members of the University might have the opportunity of assembling together, as a body, for the solemn worship of God, it was appropriately selected for the administration of the Holy Communion. The Rev. Doctor Beaven's sermons, morning and evening, were full of interest, and the latter especially, we think, will be remembered long and affectionately by those who heard it. The text was taken from the XLIII Psalm, 5th and 6th verses. Trust in Almighty goodness, and submission to our rulers, under a full conviction that the irreligious proceedings of the enemies of our Church will be, through Divine Providence, overruled for good, were strongly inculcated. The joyous certainty that persecution must, as it has ever done, eventuate in the increase of the spirituality and zeal of the Church, was plainly set before us.

It is strange that the efforts of those *now* in authority have been directed to the expulsion of religion from the only society in which provision was made for daily religious worship—the only place in which prayer was daily offered up for spiritual and temporal blessings on our Sovereign, the Governor-General, and others in authority, and from a place in which due submission, and respect to lawful authority were inculcated as part of our duty towards our Creator.

The Rev. gentleman's address, during which he was himself deeply affected, was received with the most profound attention, and we regret we cannot attempt to do justice to it. Sure we are that his earnest and affectionate request that all who then heard him would pray for our Church, and the welfare of the University, will be responded to, and remembered—all will heartily join in our prayer that Divine Providence would be pleased to raise up some such admirable source of instruction for our young people, under the same or some other equally zealous, yet simple-minded teacher of the truth. All who have had the advantage of knowing and hearing this excellent man, will allow that his teaching has been in uniform consistency with the tenor of his life and conversation. Whilst many will say of us "where is now their God?" let us watch unto prayer and we shall hear the still small voice whisper, "This is the way, walk ye in it."

We and others earnestly trust, that while our Legislators have succeeded, so far, in stamping a *thoroughly Godless* character on the Institution, which the munificence of a British Monarch founded as a school for *sound and religious learning*, and training up for Holy Orders, that gracious Saviour which has promised never to leave or forsake His Church will establish a foundation from which the piety and learning now cast out from Toronto University may take root downwards in a new King's College, and bear fruit upwards, to the glory of our Lord, and the eternal happiness of thousands.

New Publications.

Gieseler's Compendium of Ecclesiastical History, from the 4th edition; translated from the German, by Samuel Davidson, LL. D. Vols. 1 & 2. Harper & Bros., New York, 1849.

A translation of this work from the third edition appeared in Philadelphia in 1836, from the pen of Mr. Cunningham. The present edition has been revised and amonded by the author; and Dr. Davidson has taken great pains to make his version accurate. The text is fuller, and there is a large number of new notes, he informs us; which we can verify, on a very brief inspection and comparison of the two translations. In Dr. Gieseler's views of Church history and doctrine, we by no means coincide; they are strongly tainted with Neology, and the text is a very unsafe guide for the student, were he to follow it implicitly. This, however, is a small part of the work. A vast number of authors, both ancient and modern, are cited; copious quotations are given in the notes; and that fairly, and a prodigious amount of references. The work is thus a perfect magazine of learning, and, properly studied, is immensely valuable, and, indeed, is indispensable. This edition appears in a very handsome form, and will be completed in four volumes, including a portion of the history of the Reformation. Its price, too, is very moderate,—a great benefit to theological students.

History of the United States of America, by Richard Hildreth. Vol. 2, pp. 579. Harper & Bros. 1849.

Another volume of this valuable work has made its appearance in the same handsome style as the former. It extends from 1680 to 1770, and includes a very interesting portion of colonial history. The settlements of the States of Pennsylvania, Carolina, and Georgia; the French Settlements; the Wars between the English and French, for the supremacy on the Continent; the growth of the colonies, and the several causes of variance which sprung up between them and the parent country, and prepared the way for the Revolution, are delineated in the same unpretending style, and with the like carefulness and accuracy which we commended in the first volume.

History of Julius Cæsar, by Jacob Abbott; pp. 278. Harper & Bros. 1849.

This is another of the interesting historical series by which Mr. Abbott is doing good service for the rising generation. The delineation of the character of the Roman chieftain is accurate and judicious, and the work is interspersed with many sound and truthful reflections.

The Memorial of Hon. David S. Jones, LLD., by A. W. Jones, is a neatly written and affectionate tribute of filial love and reverence, and includes several interesting biographical details of the various branches of the family. It is handsomely printed, by Stanford and Swords.

Class Book of Zoology for Pupils in Common Schools and Academies; scientifically arranged by Prof. B. Jaeger; pp. 179. N. York, D. Appleton & Co., 1849.

A valuable treatise, containing *multum in parvo*, —a scientific arrangement and accurate description of the leading characteristics of the birds of the air, and fishes of the sea, and creeping things and insects, and all living creatures of which man is the sovereign, including man himself, in all his varieties, and, as usual, he figures in extraordinary company, viz., at the head of monkeys, bats, whales, &c.

Adams's Book-Keeping. Keene, N. H., J. W. Prentiss & Co. Boston; Phillips, Sampson & Co. New York, Collins & Co., pp. 141. 1849.

A simple and practical explanation of keeping books by single entry, and useful not only for business men, but for all those who would know how to keep their accounts clearly and intelligibly. There are some amusing anecdotes at the beginning, which shows this is by no means a trifling matter. There are also forms for notes, orders, and other business documents, which will be found very useful.

Franklin's Bible Cartoons, No. 2, contain four scenes in the life of Abraham, and are published by C. S. Francis & Co., New York.

A Friendly Word to Emigrants, is the title of an admirable little Tract, from the pen of the Rev. Dr. Van Ingen, Rector of Grace Church, Rochester. The identity of the Churches of England and America, in doctrine, discipline and worship, is very clearly shown: and they are addressed as baptized members of Christ, in a very Catholic and impressive manner, and duly warned against the sin of schism. It might be very properly adopted by our Tract Society, and largely distributed in this vicinity. This was the earliest tract on the subject which appeared in Western New York, having first been published in the columns of the Gospel Messenger.

God is Love is the title of an earnest, sound, and practical discourse delivered before the Convention of S. Carolina, at its opening, 14th February, 1849, by the Rev. A. H. Cornish, Rector of St. Paul's Church, Pendleton.

We have also received "Relations of the Past to the Present," a sermon delivered before the Ancient and Honorable Artillery Company of Boston, on their CCXI Anniversary, by the Rev. Thomas M. Clark, Assistant Minister of Trinity Church, Boston: and Bp. Potter's Charge before the Convention of Pennsylvania, of which we gave a brief account from the Banner of the Cross, at the time when it appeared.

A Layman's Letter on Absolution, &c., from Messrs. D. Appleton & Co., and An Answer from the Committee of St. George's Church, Beekman Street, shall be noticed in our next.

We return our thanks for the *second pamphlet issue* of the Republications of Essays upon Art, which shall receive attention soon.

Public Fast Day.—The Bishops of Vermont, Massachusetts, Rhode Island, Connecticut, New Jersey, Pennsylvania, Delaware and Ohio, have issued Pastoral Letters, enforcing the recommendation of the President for the observance of Friday the 3rd of August, as a Day of Fasting, humiliation and Prayer, and have set forth forms of Prayer for the use of their respective Dioceses.

CLERICAL CHANGES.

The Rev. John H. Rouse has resigned the charge of St. Paul's Church, Wickford, R. I., and accepted a call to Christ Church, Clappville, Mass.

The Rev. Charles F. Lewis has received and accepted a call to the Rectorship of Trinity Church, Monroe, Michigan, and taken letters dimissory from Ohio.

The Rev. D. Caldwell has been compelled by ill health to resign the Rectorship of St. Paul's Church, Norfolk, Va.

The Rev. Richard F. Cadle has removed from Sodus, W. N. Y., to Shelburne, Vt.

The Rev. E. W. Hager has accepted a unanimous call to St. James's Church, Painesville, Ohio.

The Rev. W. W. Nicholson, late of New Orleans, has taken charge of the new church, St. John's, Cincinnati, lately organized.

Domestic Intelligence.

Maine.—On Sunday, July 8, the fifth after Trinity, Mr. George Slattery, of the recently graduated class at the General Theological Seminary, was admitted to the holy Order of Deacons, at St. Stephen's Church, Portland. Morning Prayer was read by the Rev. Mr. Pratt, who also presented the candidate. The sermon, on St. Luke x. 5, 6, was preached by the Bishop.

In the afternoon of the same day, five persons were confirmed in the same church. A sixth had, on the preceding day, received confirmation on her sick bed.

On Tuesday, July 10, the Bishop visited the parish at Old Town and Milford Evening Prayer was read by the Rev. Mr. Burgess, and after a sermon by the Bishop on St. Luke v. 5, eight persons were confirmed. The temporary chapel was thronged with a most attentive congregation; and the increased solemnity in the deportment of all, and the cordial participation in the services, as well as the number of those who received the laying on of hands, were tokens of the deep impression made by the Church and its services on that community. In the church at Bangor, on the same evening, the Rev. Mr. Slattery read prayers, and a sermon was preached by the Rev. Mr. Fales.

On Wednesday, July 11, the Annual Convention was held at St. John's Church, Bangor. Ten clergymen were present. Morning Prayer was read by the Rev. Messrs. Gardiner and Pratt; the sermon was preached by the Rev. Mr. Burgess, on 2 Kings vi. 16; and the Holy Communion was administered by the Bishop, assisted by the Rev. Mr. Pratt. In the afternoon, the Address of the Bishop, and the Parochial Reports were read. Sixty-one persons had been confirmed; two deacons and one priest ordained; the Diocesan Board of Missions had been enabled, with an expenditure of $1200, to close the year without debt; there were thirteen clergymen, and three candidates for orders. In the evening, prayers were read by the Rev. Mr. Eastman, and the annual Missionary Sermon was preached by the Rev. Mr. Pratt.

On Monday, July 12, after Morning Prayer had been read by the Rev. Mr. Murray, the Convention continued its proceedings with much interest and harmony; and in the afternoon, the business of the Board of Missions was transacted. Perhaps no Diocesan Missionary Society has labored more efficiently than this, in proportion to its resources; but it has been and must be much indebted to the free gifts of friends to its work in older and wealthier dioceses. The Bishop and most of the Convention proceeded in the evening to Orono, seven miles above Bangor. Here, the services of the Church have been held for a few months past, and, as this occasion demonstrated, with much promise and with fruit. The Congregational meeting-house was granted for the services of the evening; the Rev. Mr. Burgess read prayers; the Bishop preached on St. Matthew xxv. 21, and seven persons, all of most respectable position and character, though but recently acquainted with the Episcopal Church, received the laying on of hands. The cordial and hospitable welcome tendered to the clergy and brethren of the Convention on this their first visit to Orono, and the warm affection disclosed for the treasure which had been found in the ritual and communion of the Church, left upon every mind a stronger conviction of the wideness of that door which is opened for us in the remote East.—*Christian Witness.*

New Hampshire.—Bishop Chase in his Annual Address, as given in the Christian Witness, states the following services:—

"There have been confirmed in Union Church, Claremont, 7 persons; in Trinity Church, Claremont, 13 persons; in St. Peter's, Drewsville, 2; in St. Andrew's, Hopkington, 4; in St. Paul's, Concord, 1; in St. Michael's, Manchester, 12; in St. Thomas's, Dover, 9; in St. John's, Portsmouth, 7; in all 55 persons. Besides the regular visitation of all our churches, I have made special visits to some, as circumstances seemed to invite. . . . We have two candidates who are about to offer themselves for examination and holy orders, Mr. Ezra Jones and Mr. W. L. Childs."

Connecticut.—Bishop Brownell visited St. Mark's Church, New Britain, July 15, 6th Sunday after Trinity, and confirmed 6 persons in the afternoon.—*Calendar.*

Western New York.—*Bishop DeLancey's Visitation.*—On the 9th of July, the Bishop preached for the congregation of St. Luke's, Royalton, in the Episcopal Methodist Chapel in that village. The Rev. Mr. Platt, of Lockport, read prayers, and the Rev. Mr. Noble of Royalton was also present.

On July 10th, the Bishop preached in the morning, in Christ Church, Lockport, prayers being read by the Rev. Mr. Douglass, of Geneva, and the Rev. Mr. Platt. In the evening, in Grace Church, prayers were read by the Rev. Mr. Douglass and the Rev. Mr. Treadway, of Lewiston, and the Bishop preached and confirmed eleven persons. The Rev. Mr. Platt, the Rector, read the confirmation preface.

At Lewiston, on the 11th, in St. Paul's Church, prayers were read by the Rev. Dr. Lundy, of the Diocese of Toronto, assisted by the Rev. Mr. Douglass, who read the lessons. The Rev. Mr. Treadway read the confirmation preface, and the Bishop preached and confirmed eight persons including one from St. George's Parish, in the Diocese of Toronto. The Rev. Mr. Creen of Niagara, Diocese of Toronto, was also present.

On the 12th, services were held in St. Peter's Church, Niagara Falls, which, as the debt on the edifice was not yet paid, was not consecrated. Morning Prayers were read by the Rev. Mr. Darling, assisted in the lessons by the Rev. Mr. McKenzie, and in the collects by the Rev. Mr. McGeorge. The Rev. Dr. Lundy read the Epistle, and the Rev. Mr. Leaming read the Gospel. All these brethren were of the Diocese of Toronto. The Bishop preachdd, and administered the holy communion, assisted in the distribution of the elements by the Rev. Messrs. Fuller and McKenzie of the Diocese of Toronto, and the Rev. Mr. Treadway, of Lewiston. The Rev. Mr. Reed, the Missionary of the Station, and the Rev. Mr. Douglass, of Geneva, were also present.

On Sunday, July 15th, the Bishop visited the Churches in Buffalo.

In the morning, in St. Paul's Church, the Rev. Dr. Shelton read prayers, and the confirmation preface, and administered holy baptism to three adults and two infants. The Bishop preached and confirmed thirty-nine persons, including one confirmed in private.

In the afternoon, at St. John's Church, prayers were read by the Rev. Mr. Cressy, of Tennessee, assisted by the Rev. Mr. Douglass, and the confirmation preface by the Rev. Mr. Schuyler, the Rector of the Parish. The Bishop preached and confirmed thirty-three persons, including one from St. Paul's Church, and afterwards, two sick persons in private. The Rev. Mr. Ingersoll was also present.

In the evening, in Trinity Church, prayers were read by the Rev. Dr. Shelton, assisted by the Rev. Mr. Schuyler, who read the lessons. The Bishop preached and confirmed seventeen persons. The Rev. Mr. Ingersoll, Rector of the Church, read the confirmation preface. The Rev. Mr. Ernst, of Buffalo, was also present.

The confirmations as reported above, are:

In Grace Church,	Lockport,	11.
" St Paul's,	Lewiston,	8.
" St. Paul's,	Buffalo,	40.
" Trinity,	Buffalo,	17.
" St. John's,	Buffalo,	33.

[*Gospel Messenger.*

Virginia.—On Thursday, July 12, we learn from the Southern Churchman, nine young gentlemen received the testimonials of the Alexandria Theological Seminary, viz: Messrs. Robert D. Brooke, Francis C. Clements, William D. Hanson, William L. Hyland, William N. Irish, Edmund Richards, W. C. H. Robertson, T. S. Rumney, Charles H. Shields.

On Friday morning, in St. Paul's Church, in this place, eight of the above members of the senior class, were admitted to Deacon's orders, by the Right Rev. Bishop Meade. Morning service was read by the Rev. S. G. Gassaway, and the ordination sermon, from St. Matthew xx. 14, was delivered by the Rev. W. N. Pendleton. Mr. Clements, the only member of the class not ordained on this occasion, is a candidate in the Diocese of Pennsylvania.

During the whole week, evening service was held in one or other of the Churches, and the usual morning meeting at 6 o'clock each day in Christ Church. Bishop Johns was present on this occasion, and on the Sunday previous held confirmation and preached in both the churches.

Ordination—On Saturday, June 30th, the Right Rev. Bishop Meade visited St. Paul's Church, Albemarle, and admitted to the priesthood the Rev. Samuel R. Slack, minister of the parish. Morning Prayer was read by the Rev. Joseph Earnest, of Orange Court House, and a sermon preached by the Rev. Richard K. Meade, of Charlottsville, from Psalm 56: 12—"Thy vows are upon me, O God: I will render praise unto thee." The candidate was presented by the Rev. Mr. Earnest, who, with the Rev. Mr. Meade, united with the Bishop in the imposition of hands. The Holy Communion was administered by the Bishop, assisted by the Rev. Mr. Meade. Also, in the same church, the Bishop administered the rite of confirmation to three persons.

On Sunday, July 1st, the Bishop visited Christ Church, Charlottesville, and confirmed five persons.

Bishop Elect of Indiana.—We are happy to state that the Rev. Dr. Upfold has transmitted to the Secretary of the Standing Committee of Indiana his acceptance of the Episcopate, which has been tendered to him with such gratifying unanimity; and to add, that our own diocese, at the same time, will not be deprived of this distinguished presbyter, at least for the present. The Vestry of Trinity Church, Pittsburgh, with cordial expressions of affectionate regard, have unanimously responded in the affirmative to his proposition to retain the Rectorship, with the employment of an assistant minister, and leave of absence at such times and for such periods as his Episcopal duties may require. With the numerous facilities of intercommunication by steam-boats and rail-roads throughout the West, which are daily multiplying in every direction, almost any part of Indiana can be reached from that city in from four to six days; and Indianapolis, the capital, (whence several rail-roads branch off in different directions,) in three days and a half.

Indiana presents a most interesting and promising field of labor to a faithful and zealous Bishop, and we feel assured that such a one will be found in Dr. Upfold. It is now the fourth state of our Union, with a population of *one million;* yet our Church has, in all, less than seven hundred communicants; or only seven out of every ten thousand souls! We are sanguine that, under God's blessing, a far better state of things will now be speedily brought about in this rich harvest, which seems to await only the vigorous arm of the spiritual husbandman to enter it and reap.

We continue to receive assurances, from various quarters, of the great unanimity of the Convention of Indiana in the recent election; and of the cordiality with which the whole diocese, both clergy and laity, will welcome among them their new spiritual head. We stated in our last, their desire that the consecration should take place in Madison; but the Bishop elect has naturally expressed the wish that it should be in his own parish church. Due notice will be given of the time and place.—*Banner of ehe Cross.*

Bishop Freeman. Observing in a late number of the Calendar, a paragraph relating to the Missionary Bishop of the South West, I send an extract from a letter just received from him, which I trust you will publish, in order to correct an erroneous statement respecting him, which first appeared in the Little Rock Democrat. C. H. H.

New York, July 2, 1849.

After giving details of recent visitations, the Bishop adds:—

"I did not, as heretofore, visit the Military post at Fort Gibson—partly because there are now, as I have been informed, no members of the Church there—but chiefly because I learned at Fort Smith that the commanding officer at Fort Gibson had issued an order *restricting* the services in the Chapel to *one hour*.

"To the operation of such an order, respect for my office, and for the Church whose unworthy minister I am, forbade me to subject myself.

"I mention this, because an Editor whose ear is ever ready to catch any rumor which may serve as the basis of a paragraph, thought proper to state that 'Bishop Freeman had preferred charges against the commanding officer at Fort Gibson,' &c.

"And although he was obliged in his next paper to contradict his statement, yet it is not unlikely the paragraph may go the rounds of the papers without any notice of the contradiction; and I wished to enable some friend, in that case, to correct the statement, as I do not wish to be thought so litigious, or so wanting in common sense, as to mingle myself up with the affairs of Government, either civil or military."

In connection with the name of Bishop Freeman, we rejoice to hear that he has during the past year been protected by a kind Providence, amidst the sickness and dangers to which he has been exposed in passing from one portion to another of his extensive jurisdiction. The following extract also furnished us, will show, somewhat the nature of his duties, and of the dangers to which he has been subjected.

In a letter dated at Little Rock, June 11th, 1849, he says:—

"Yesterday I preached in the morning, and in the afternoon attended a funeral, when I committed to the ground the bodies of *two* persons side by side, who died the night before of Cholera, within six or eight hours after their attack.

"I have been in the range of Cholera ever since the last of December. I first met it at Victoria in Texas, where it had been brought by the U. S. troops from Port Levacca. At Houston it was prevailing when I was there. In New Orleans, where I have necessarily been, in passing and repassing—*three* times since I left Texas—it has never ceased. At Napoleon, where I have been compelled to stop as many times for several days, the destruction of life has been truly appalling. And on the Ouachita River the disease was on the boat in which I was travelling, issuing in the death of two persons.

"Besides the Cholera, the Small Pox has appeared at several points within the range of my travels, and is now in this city. But through all, by the merciful providence of the Most High, I have been so far spared. My general health has been good, and I have not been prevented by indisposition from keeping a single appointment! To God's Holy name be the praise.

"Bishop Polk has not been so fortunate. He writes—'Billious Fever—two attacks—Cholera between—I have been twice prostrated, but am now convalescent.'"—*Calendar.*

To Correspondents.

J. H. H., and the notice of Johnson's Review of Hamilton, in our next.

The article on the Sailor's Home, New Orleans, is received. Also T.

Married.

At Hopetown, Yates county, on the 19th June, by Rt. Rev. Dr. DeLancey, Bishop of Western New York, the Rev. Timothy F. Wardwell, Rector of Grace Church, Lyons, to Mary Blair, daughter of Abraham Dox, Esq., of the former place.

Died.

On Saturday morning, 21st inst., at Sing Sing, Anna, wife of Rev. John M. Forbes, D.D., Rector of St. Luke's, in this city, and daughter of the late B. B. Howell.

At Fort Wayne, Indiana, July 9th, 1849, Elizabeth Cuming, aged one year and ten days, daughter of Rev. Joseph S. and Caroline H. Large.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 17th inst., the Treasurer has received the following contributions:

From St John's ch, Stamford, Ct, A T Todd, D D, Rector, 41 21, monthly offerings.

THOMAS N. STANFORD, Treas.,
New York, July 24, 1849. 139 Broadway.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sum since his report of 17th inst.

From St Paul's ch, Brookfield, Ct, Rev H D Noble, 6; Christ ch, Sherburn, Chenango co, W N Y, Rev W D Wilson, 4. Total, $10.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, July 24, 1849. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since his report of 10th inst.

From Mrs M E Halsted, donation 50 cts, annual, 1—1 50; from Mrs Sarah Burr, by T D Stewart, Esq, 25.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, July 24, 1849.

NASHOTAH MISSION.

The undersigned gratefully acknowledges the following receipt, viz:

One box of clothing, (unvalued,) from members of Trinity ch, Cleveland, Ohio. Also clothing, through the hands of Thomas N Stanford, Esq; and a few music books, through the Rev R Cox.

JAMES LLOYD BRECK,
for the Nashotah Mission.
Nashotah-lakes, W. T., 13th July, 1849.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From a friend, 3; from R, 10.

Such tokens of love for the sick and destitute, are peculiarly cheering to the Missionary in the midst of painful duties and sad bereavements.

LOT JONES, 77 Second Avenue.

Advertisements.

THE OBEDIENGE OF FAITH. By Rt. Rev. Bishop Ives.

"How beautiful are Gospel truths when befittingly and earnestly set forth, as in these seven 'visitation' sermons by the Bishop of North Carolina; and happy will be that reader who, catching the spirit that glows in these discourses, is prepared to obey their teachings and realize the blessedness of which they speak."—*Commercial.*

STANFORD & SWORDS, Publishers,
July 28. 137 Broadway.

JOHN MACE, Sexton of the Church of the Mediator, (under the pastoral care of the Rev. Dr. Hawks,) and General Furnishing Undertaker, No. 75 Carmine street. Persons desiring information respecting the pews of the above church, which is now located in the large Chapel of the University, may obtain it by applying to the above, either at his office, during the week, or at the door on Sunday. July 28—1t$

NEW BOOKS BY NIAGARA.

Hooks' Holy Thoughts.
The Sabbath.
Blakely's Temporal Benefits of Christianity.
Giddon's Egyptian Archaeology.
Also a large assortment of Theological Works.

STANFORD & SWORDS,
Importers and Publishers, 137 Broadway.
July 21—1t

HEARTS AND HOMES, BY MRS. ELLIS.

D. APPLETON & CO. Publish this week—Hearts and Homes; or Social Destruction: a Story by Mrs. Ellis, author of the Women of England, &c. &c. Part first, containing 350 pages, 8vo. paper cover. Price 50 cts. To be completed in two parts, forming one handsome 8vo. volume.

"Mrs. Ellis is well known as an authoress who successively combines pure lessons of morality and manners with amusement and interest of fictional narrative.. that few other writings are better adapted for that popular form of publication which is insured by cheap yet well printed parts. We heartily commend the work to the public at large, assured that it contains invaluable matter to amuse as well as to instruct."—*Colburn's New Monthly.*

"However great the fame, and however high the literary reputation of Mrs. Ellis may be, the present work will tend to add to the one and extend the other."—*People's Journal.*

"This delightful work is continuing its career under the most favorable circumstances. There are occasional apostrophes in this part worthy of Addison's happiest moments."—*Aberdeen Banner.*

"It is one of the best productions of this excellent writer, full of deep and touching interest, and urging lessons o great practical importance."—*Cour. & Enq.*

July 28—1t

Poetry.

For the Churchman.

The Ark of God.

What praises are our Father's due,
That to His Church He's ever true!
And shall she fear the world's alarms,
While "underneath, are everlasting arms?"
Though foes around her loudly rave,
Has she within no power to save;
Though clamorous be of tongues the strife,
Does she not hold eternal life?
When lowering tempests cloud the sky,
The stars still brightly shine on high,
And though the deathful earthquake's shock
Some realms remote with ruin rock,
The joys of peace and happiness
Are still, as ever, nnmberless.

And, through all nature's wide expanse,
Though sudden tumult often chance
With grievous panic to affright
Some faithless and unthinking wight,
Such outbreaks, seeming great, are naught,
And with but smallest moment fraught,
While, in its silent harmony,
Throughout this vast convexity,
There works unseen, an Infinite Power,
Almighty in the humble flower,
And falling of the noiseless dew,—
An emblem eloquent and true;
Though moving secretly and still,
Yet ever active is His will.

Thus though the billows round her swell,
Her quiet influence who shall tell?
As noiseless o'er her stated way,
In all the duties of each day
The Ark of God in safety rides
On Time's dark gulf the raging tides.
And though there be who would dispute
Her sacredness, who may compute
The hidden grace in human hearts
By her the Holy Ghost imparts,
Or number all the scattered seed
Of life, that unknown millions feed.

Be then each clamorous worldling hoarse
With condemnation, in their course
By martyred saints before them trod,
Faint not the holy men of God.
For Zion banish all thy fear;
Her strength thy soul, with faith shall cheer;
Strong in her might courageous stand,
Knowing from out the Saviour's hand,
No one shall pluck His loved sheep,
And from the evil He will keep;—
Forgetting not, though dark the day,
He will be with His own alway;
And ever for His chosen bride
Abundantly will He provide.
His promise will not fail to bless
Whoe'er in humble "quietness
And confidence," himself is still,
And works, in faith, His Father's will;
Who every moment strives to feel
The Spirit's presence o'er him steal,
And every effort seeks to give
Unspotted from the world to live.

New-York. E. C. Marshall.

Selected Matter.

From the Toronto Church.

A Jesuit's Account of his own Church.

"Mornings among the Jesuits at Rome, by the Rev. M. H. Seymour, M. A.," is the title of a recently published work, which is now attracting a good deal of attention at home, not amongst men of any particular class or party, but with minds very differently constituted. It is unquestionably a remarkable publication; and the circumstances under which the author was enabled to elicit the information which it contains, give it high authenticity and value. Its disclosures of Romish doctrine are, in short, the confidential and unwary communications of Jesuits in private conference, to a man whom they took to be their friend, or at least a docile pupil, instead of what he really was, a shrewd and clever adversary. The Jesuits at Rome, we are informed, have lately been unusually sharp and vigilant in looking out for stray sheep from the Anglican fold. When they meet with an Englishman in the "Seat of the Apostolic See," whom they suspect of being unsettled, and seeking rest in the alleged infallibility with which they profess to compose the mental disturbance of such wanderers, they immediately fasten upon him, and with their well-known artifice lead him on step by step into the quicksands of Romish error. Falling in with Mr. Seymour they fancied, most unfortunately for themselves, that his faith in the Church of his baptism had been shaken, and that he would prove a promising subject for their operations. They beset him accordingly, fully expecting the most complete success. Mr. Seymour did not undeceive them, but rather encouraged their misconception, and betrayed them under this false impression into telling him all that he wanted to know. The moral honesty of the manœuvre is no doubt questionable; it was turning against the Jesuits their own weapons of craft and subtility, which the truth does not need, and the advocates of the truth can hardly use without soiling their hands. The success of the stratagem, however, was perfect. The Jesuits remained blinded to the last during their conferences with the supposed "Tractarian," and unfolded to him with wonderful rashness and fatuity, some of the darkest and most dismal arcana of Romish superstition. The management of their concealed adversary was ingenious enough; but still it seems strange that a conversation like the following did not serve at least to put the Jesuits a little more on their guard. One of them having expressed a triumphant hope that England would eventually, and at no distant period, return into the bosom of the church, Mr. Seymour, for once, forgot his assumed character, and gave them some wholesome information and advice, which, however, neither convinced nor undeceived them:—

"I replied that the people of England did not like to be interfered with, and might be disposed to resent it. I then said boldly to him, that I was fully aware that a large portion of the people of the Roman States were anxious to separate the ecclesiastical authority of the Pope from the civil sovereignty; that they desired to leave the Pope as the spiritual head of the Catholic Church; but, as far as I could learn their sentiments, they were desirous to divest him of his temporal sovereignty; that they had expressed in very many instances, speaking freely to me as a stranger and as an Englishman loving free institutions, as anxious that the Pope should be reduced simply to the state of a Christian bishop, ruling the Church as such, but by no means ruling the state as a temporal sovereign; that this feeling seemed to me so general, that all that was required was that some bold man should lift the standard of revolution, and that the people would follow.

"He smiled, and asked how this, supposing it to be true, could affect the question as concerning the Anglican Church.

"I answered, that if Rome interfered too much with the Church in England, perhaps England might interfere a little with the Church at Rome; that there was a powerful sentiment, an enthusiastic feeling for Protestantism, and an unhesitating hatred of Romanism, among a large portion of the people of England; and if these persons were once roused, they might evoke public feeling, subscribe large funds, influence the Government, and encourage those Italians, and especially those Romans who desired to raise the standard of revolution at Rome, and thus separate the temporal from the spiritual power of the Church of Rome.

"This elicited a display of irritation and anger for which I was scarcely prepared. I felt, however, that I was speaking on good authority, as the feeling to which I referred was general among some of the most respectable of the citizens at Rome; that it was shared by some of the most influential persons, and by a very large portion of the tradesmen; that they all spoke with especial dislike and hatred of the order of Jesuits, saying, that as sure as any Jesuit was permitted to enter any house, there was as surely destined to follow in his wake a series of family disputes, so that there could be no peace in any family into which they were admitted; that in consequence of this there was a growing feeling at Rome, against not only the order of Jesuits, but against the monks of every other order; that this feeling was extending itself rapidly against all ecclesiastical government, and especially against ecclesiastics holding government appointments, and conducting the temporal and civil affairs of the state; that the whole body of the laity, excluded as they were from all important, influential, and lucrative offices, were dissatisfied with such exclusion, and were predisposed to any revolution which, by excluding ecclesiastics, and confining them to spiritual matters, might lay open all the civil offices of the state to the fair and honorable ambition of the laity. Feeling all this, and knowing that my reverend friend must be well aware of it, I could not be much surprised that he felt angered or irritated at the use which I made of it—namely, as a warning to him and his friends among the Jesuits not to interfere too much in the affairs of the Church or State of England."

The Jesuits frankly avowed to their seeming "inquirer," their belief in some of the lowest superstitions, and most credulous fancies of the Church of Rome. Much has been said of intelligent members of the Church of Rome; but the following extract shews how very possible it is to presume too much upon their alleged superiority of knowledge. Mr. Seymour has been question- the Jesuit as to the preference evinced by the people, and sanctioned by the authority of the Romish Church, for certain images and pictures:—

"To this he replied with frankness and decision, saying that he had no doubt, and that there could be no doubt whatever, as to the miraculous powers of some images and pictures; and he explained the matter thus. It sometimes occurred, he said, that some persons were affected—specially affected or moved—by some pictures or images more than others; that in praying before these their feelings were more touched, their sensibilities more excited, and their devotional affections more drawn out in prayer; that in answer to such prayer, God not unfrequently gave responses which were more marked than ordinary, and were to be regarded as miraculous answers to prayers made before miraculous pictures or images.

"I could not avoid showing my incredulity as to all this; and I certainly was as surprised as I was incredulous.

"He observed this, but only continued to express himself more strongly; stating, that there was no doubt whatever as to the reality of many miracles of this nature in answer to such prayers; and that when the report of these miracles spread abroad, when the public heard of them, when the minds of the devout were excited by the fame of them, then multitudes of persons naturally flocked to such pictures and images to pray before them; and their feelings being excited, and their affections being the more drawn out by the circumstance, there were yet again other miracles wrought by God, and so these images and pictures became miraculous. He added that the picture of the Virgin at S. Maria Maggiore was such; that the image of Mary at the church of the Augustinians was such; and that the picture of St. Ignatius praying to the Virgin in the Church of Gesu was with many others, also miraculous.

"I must frankly confess that I was wholly unprepared for this. * * * * * *

"His explanations led me to advance a step in our argument, and to say that his statements seemed to imply that there was something peculiar to those images and pictures, something inherent in them as compared with others, something not in the saint or angel represented, but in these very pictures and images themselves. I endeavored to illustrate my meaning by suggesting two pictures of the Virgin Mary placed side by side, and asking whether he believed the Virgin Mary would interfere with a miraculous answer for those who prayed to her before that one rather than the other? I added, that if such was the case, it went to prove a belief that there was something peculiar, some virtue or power, something miraculous in such a picture, in one rather than the other; and that the distinction proved that the people did look for something in pictures and images more than the persons whom they were designed to represent.

"He gave the fullest assent to this: saying, that they looked first of all to the saint represented in the picture or image, and that then, in case there was a miraculous character, they looked also to that power or virtue. He added, that his full belief was that the Virgin Mary was more partial to representations of herself than others; and that in order to induce the devout to pray before these her favorite ones, she heard and answered the prayers so offered, while she neglected those that were offered elsewhere, answering the prayers offered before one picture which she liked, and refusing those offered before a picture which she did not like!"

If the guides be thus blind, how darkened must be the vision—how precarious the situation—of those who submit implicitly to direction so ignorant and unsafe. After the startling and humiliating confession embodied in the above passage, can we feel surprise at any imbecility of intellect, or extravagance of fanaticism, which Romish corruption may display in itself, or engender in minds enslaved by its influence. No wonder that all the profane and absurd stories about "Our Lady of Loretto" should have grown up, and gained almost universal belief, under a system expounded by teachers such as Mr. Seymour has described. It may be answered that the Italians have always leaned to the marvellous—have been familiar from their childhood with legends of fictitious miracles, and have been known to quote the fabulous prodigies of Livy for the purpose of keeping in countenance the still wilder tales of wonder-working images and pictures of the Virgin and the Saints. This may be true; it possibly was true, at least before the Pope was driven from his dominions by his own subjects. Since that revolution, matters, no doubt, have greatly altered in this respect; and it will be only a repetition of God's unvarying judgment on Romanism, if the Italians manifest now as much of hardened scepticism as in former days they entertained of puerile credulity. But these Jesuits, we must remember, were in all probability picked men. They were duly trained to the office of corrupting wavering Englishmen, to whose sound common sense, and national love of straightforward dealing, none of the gross inventions of Popery are harder to digest than its lying miracles. If then these disciplined ensnarers of our unsound brethren really believe, as Mr. Seymour has demonstrated, the thousand wretched fables of image and picture miracles, what a mass of downright positive superstition there must be even amongst the better informed members of the Church of Rome!

From the Colonial Church Chronicle.

Medical Mission at Canton.

From the list of missionaries in China, which we published in our last Volume, p. 71, our readers will perceive how large a share the *London Missionary Society** has taken in the efforts which are being made to introduce some form of Christianity into that immense empire. Amongst the other undertakings of this society is a medical mission at Canton, which appears to be managed with remarkable zeal and success. In February, 1848, the mission was established for the second time in that city by Dr. Hobson and Mr. Gillespie. Many extracts from the Doctor's letters have been published by the London Missionary Society, and some have been forwarded to ourselves. We proceed to make a few selections from both these sources. No true Churchman can look upon the condition of China without feeling ashamed that we have hitherto done so little for it. God grant that the "forwardness of others" may lead us to prove the sincerity of our love to Him!

With the help of Leang-a-fa, an aged convert, and other Chinese assistants, a place was engaged about a mile above the foreign factories, close to the water-side, very accessible by boats, and having a good thoroughfare at the other end. A rent of 423 dollars is paid for four distinct roofs. Of the assistants, two are paid five dollars a month, and three are self-supported. Two are converts, and one is a preacher. Mrs. Hobson also sits in a waiting-room at one end of the Dispensary and receives lady-visitors, of whom there are many.

The Dispensary is opened three days a week for patients. The order of proceedings on these days is described by Dr. Hobson, as follows:—

"On the arrival of A-fa, at nine o'clock, the native assistants assemble in my study and lecture-room, for prayer and reading the Scriptures. We then go below, where a number of patients are assembled, and A-fa addresses them on the practical truths of the Gospel. A tract is given to each patient; and women and men, alternately, eight or ten at a time, are admitted into the Dispensary. While I am healing, A-fa sits near me and speaks appropriately to those waiting their turn. After six hours hard work, the whole are prescribed for, and attended to. The dispensary then closes, and we each return to our rooms, exhausted after the labors of the day.

"Our labors in healing and teaching go on admirably together—the one draws a large number of patients to the place, who are, for the most part, relieved and cured; and the other publishes unto them the Gospel of peace and salvation. If any of our friends in England could be present, they would be pleased, I think, to see the arrangement and order everywhere observed. The room that I have fitted up as a waiting-room and chapel, answers its purpose admirably. It will seat two hundred persons. Last Sabbath was our first public preaching-day. About one hundred were present; among others, several Chinese ladies and gentlemen from our vicinity. A-fa spoke warmly and well; and I endeavored to commend and apply what he said."

Of his occupations on the other four days of the week, the Doctor speaks thus:—

"I reserve the Sabbath-day for preaching, which I hope will soon be twice a day, and to crowded congregations. The three other days I devote to study, instruction of my assistants, and visiting the Chinese in their family residences, as I have done this day; being carried to and fro in a sedan chair, a distance of two miles through the narrow streets, which is a new thing for foreigners to do. Such visits as these furnish admirable opportunities for improving and enlarging the minds of the Chinese.

"On Sabbath-morning, I have a service in the house I am at present occupying with Mr. Bonney, an excellent missionary of the American Board. Leang-a-fa preaches the truth fully and boldly, and I follow him, endeavoring to sanction, improve and commend what he has said. The audience is orderly and good, and I am sure that most, if not all, that is said, is understood. It is a great comfort to speak where only one dialect prevails."

After the Hospital had been established six months, the laborious Missionary describes its progress in the following terms:—

"August 28th. The Mail leaves this evening, and I hasten to close this letter to you, though already very tired from prescribing and attending 231 persons,—men, 123, women, 98—besides others who were admitted by a private door, who were not registered.

"Last Monday, including new and old cases, there were 304. On Tuesday, my operating day, more than twenty cases for operation. On Wednesday, 220. On Friday, 225 sick persons, and nearly 200 who attended our public service on the Sunday, making nearly 1000 each week, who are brought under the sound of the gospel and religious influence. Our services are always preceded by private prayer with the assistants. Leang-a-fa, the aged and excellent Evangelist, conducts these in the morning, before we open the Dispensary. For some time past, the attendance has never been less than 200, the average seems 250 each receiving day. These come long distances, and for the most part exhibit the greatest confidence. They are invariably respectful, calling me, 'Teacher' and 'Venerable Sir.' Books are given to them both by myself and A-fa, with a form of prayer expressly for them. At twelve o'clock, I retire to refresh myself with a little food and a wash, and during my absence A-fa again addresses the sick. By three o'clock, half past, or four, the whole are attended to. I can seldom get through under six hours continued work, oftener seven and seven and a half. This, in the heat of summer, surrounded with so many persons, afflicted with such varied, and so often complicated and serious complaints, is no small demand upon my strength and mental energies. My assistants are gradually learning to assist me, but I feel it a duty I owe to the sick, who often come long distances to consult me, to attend to them myself with as much care as if I were paid for my trouble. I have no doubt that the influence which such an Institution as this is silently exercising among the Chinese is very great. It is a new thing for a foreigner to reside in the midst of the western suburbs; it is a new thing to have an Hospital conducted by an Englishman in Canton; it is a new thing to bring such direct and extensive missionary influence into operation. We have, besides, four evening services, which are attended by the servants and a few in-patients that I at present receive."

* Our readers are doubtless aware that this society is supported by the Independents.

Advertisements.

CHURCH IDENTIFIED.

THE Church Identified, by a reference to the history of its origin, perpetuation, and extension into the United States, by the Rev. W. D. Wilson. 12mo. 63 cts.
For sale by
STANFORD & SWORDS,
July 21. 139 Broadway.

LIGHTNING RODS.—Orders for A. M. Quimby's improved lightning rods, addressed to him at his residence in 27th St., between 2d and 3d Avenues, New York, will receive immediate attention. When the building to be protected is at a considerable distance, a description of the same, including one or two rough sketches, such as a plan of the roof, showing the position of the chimnies, ridges, &c., is required, and the rods and fixtures are then forwarded, with written directions for putting them up. March 24—tf

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description, with all modern improvements, at low prices.
Organs constantly on hand, and repaired and tuned in town and country, at moderate charges.
HENRY PILGHER,
Corner of Centre and River streets, Newark, N. J.
November 11

CLERICAL TAILOR.
NELSON JARVIS would respectfully inform the Rev. the Clergy of New York, "and throughout the United States," that he has removed his establishment from No. 130 Broadway, to No. 120 Bleecker, corner of Wooster street—where he continues to make up Cassocks and Robes, in addition to the regular business of his profession; and will duly appreciate a continuance of those favors which he has so long received from them.
May 19.

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 15 Wall street. Nett amount of accumulated Premiums invested in mortgages and N. Y. State and City Stocks and U. S. Government, $376,282,20.
This company is organized on the purely mutual principle, and its business is restricted by the charter to the insurance of lives, and granting annuities and endowments, and now ranks amongst the strongest and safest institutions in this country. The whole of the profits inure to the benefit of the policy holders. An extensive and prosperous business promises large dividends on the first division of profits on the 1st February, 1848, and persons now insuring will share in these profits if they survive that period.
The premiums are paid annually, semi-annually, and quarterly, if desired, and are as low as any American Company, and lower than the English, with a participation in the profits. Policy holders are secured by investments in bond and mortgages on real estate in the cities of New York and Brooklyn, worth double the amount loaned thereon, and in Stocks of the State and City of New York, and of the United States.
The transactions of this Company are on the cash principle; consequently the survivors of parties insuring with it will not be subjected to the heavy drawback of accumulated premium notes, reducing the benefit of the assurance to a small pittance.
Persons may effect insurance on their own lives and on the lives of others. A married woman can insure the life of her husband, which will inure to her sole use and that of her children.
Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 56 Wall Street, or of any of its agents.
TRUSTEES:
Morris Robinson, William J. Hyslop, R. H. McCurdy, Frederick S. Winston, C. W. Faber, Mortimer Livingston, Theodore Sedgewick, Stacy B Collins, John H. Swift, Jos. B. Collins, James S. Wadsworth, Henry W. Hubbel, Gouverneur M. Wilkins, John V. L. Pruyn, Frederick Whittlesey, Charles Ely, John C. Cruger, Walter Joy, Alfred Perr, David C. Colden, John C. Thatcher, Rufus L Lord, William Betts, Joseph Blunt, Isaac G. Pearson, William Barnewall, William Moore, Zebedee Cook, Jonathan Miller, Fitz Green Halleck, Robert Schuyler, Amos S. Perry, Joseph Tuckerman, Gideon Hawley, Wm. J. Bunker, One vacancy.
MORRIS ROBINSON, President.
SAMUEL HANNAY, Secretary.
MINTURN POST, M. D. Physician to the Com'y.
JOS. BLUNT, Solicitor. 501 Broadwa
May22—tf

NEW ORGAN OF ANNUNCIATION Church, New York, Rev. S. Seabury, D. D. Rector.
At a meeting of the Vestry, held Oct. 2d, 1848, Floyd Smith, Esq., Chairman of Committee on the payment for the Organ, and approval of the same.
Reported. That after due examination by Messrs. C. D. Judah, and J. H. Cornell, whose report is appended, they recommend the acceptance of the Organ, and move a vote of the Vestry commendatory of the instrnment, and of Mr. Jardine as the consttuctor thereof.
"We report that the workmanship and material are of the best quality, which, combined with its *fine tone* and *perfect voicing*, renders the Organ, in all respects, an excellent and complete instrument, and that it is in all its details, faithfully and fairly made, and reflects much credit upon its maker."
The Committee offer the following resolutions.
1st. That this Vestry do hereby receive from Mr. Jardine the Organ built by him for the Church of the Annunciation, as being perfectly and completely finished, even beyond the requisites of the contract, and as being entirely satisfactory to this Vestry.
2d. That this Vestry, entertaining a high opinion of Mr. Jardine's competency as an Organ Builder, and having every reason to be well satisfied with the gentlemanly and very correct deportment of Mr Jardine in his intercourse with the members of this body while building the new Organ, take pleasure in recommending him to all persons who may require the services of an Organ Builder. Signed, Floyd Smith.
(This is an instrument of the largest class, containing 3 Ranks of Keys, 30 stops, and 2 stops of Pedal Pipes, both to CCC. sixteen feet.)
Mr. Jardine respectfully solicits orders, which will be most faithfully executed.
Organ Manufactory, 548 Pearl Street, New York.
Dr16.tf

MUTUAL BENEFIT LIFE INSURANCE COMPANY, No. 11 Wall street.
This Company has been in existence nearly four years, and its Surplus is now, (March 1, 1849,) over $700,000, showing a business unparalled.
DIVIDENDS OF PROFITS are declared ANNUALLY upon all Life Policies which have settled two or more premiums; the profits draw interest at the rate of 6 per cent. per annum, and can be made available at once, to the extent of TWO-THIRDS of their amount, where the party has paid his premiums in full.
Premiums are payable annually, but may be paid semi-annually or quarterly, and parties taking Life Policies may, when the premiums amount to fifty dollars, if they prefer, give their individual notes for ONE-HALF the annual premium, upon which they are required to pay six per cent interest.
Prospectus, and all papers necessary to effect insurance, and all information in relation to the plan of operations, may be obtained, gratis, at the office of the Company, No. 11 Wall Street.
DIRECTORS:
Robert L. Patterson, Charles S. Macknett, Edward Anthony, Lewis C. Grover, Henry McFarlan, William M. Simpson, Seth Low, Joel W. Condit, William A. F. Pentz, Thomas B. Segur, Andrew S. Snelling, Randal H. Green.
ROBT. L. PATTERSON, President.
Benj. C. Miller, Secretary.
JOSEPH L. LORD, Agent.
Valentine Mott, M. D., Jer Van Rensselaer, M. D. } Medical Board of Consultation.
JAMES STEWART, M. D., (Residence No. 9 Abingdon Square,) Medical Examiner, attends at the office daily from 2 to 4 o'clock. M17

REPORT FOR JUNE.—The Mutual Benefi Life Insurance Co., No. 11 Wall-st., have issued, during the month of June, 1849, One Hundred and Forty-one Policies, viz.:

To Merch'ts & Traders	44	To Clergymen	5
" Mechanics	13	" U. S. Officers	2
" Manufacturers	10	" Pub. Officers	4
" Clerks	22	" Sea Captains	4
" Physicians	6	" Teachers	5
" Ladies	9	" Students	2
" Lawyers	7	" Other occupations	8
	111		30
			111

New Policies issued in June, 1849, 141
Surplus of the Company exceeds. $800,000
Robert L. Patterson, President.
Benjamin C. Miller, Secretary.
Joseph L. Lord, Agent.
James Stewart, M. D., Medical Examiner, residence No. 3 Abingdon Square, at the office daily from 2 to 3 o'clock. July 14.

COLLEGE OF ST. JAMES, Washington county, Md. The Annual Commencement will take place on Thursday, July 26.
The Midsummer Examination will commence on the previous Thursday, the 19th.
The friends of the College, and of its students, and the public generally, are respectfully invited to attend.
The next session of the *College* and the *Grammar School* will commence on Monday, October 2d.
JOHN B KERFOOT, Rector, &c.
July 14—3t

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.
Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New-York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.
For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.
925 Bells, averaging 537 lbs. each, were cast during the past two years.
Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.
Yoke Frame and Wheel complete can be furnished if required.
Theodolites, and all kinds of Levelling and Surveying Instruments on hand.
ANDREW MENEELY.
West Troy, March, 1849.
George H. Swords Agent, 116 Broadway, N. Y.
m26tf

COLLEGE OF ST. JAMES, Washington Co., Maryland. The second term opens on Monday, March 5. Students may be admitted at any time into the College, or into The Grammar School; either to pursue the full Collegiate course of Classical and Scientific studies; or a partial course in a Mercantile Class, receiving special preparation for the Counting Room and general business.
Application for the admission of pupils, or for further information to be made to
JOHN B. KERFOOT, Rector &c.,
tf m2. College of St. James, P. O., Maryland.

VINUM PURUM AD SACROS,*
IMPORTED, and for sale at moderate prices by, THOMAS McMULLEN, 10 Wall street.
* "Pure Wine for Sacramental Use."

RICHARD UPJOHN, Architect, has removed his office to No. 64 Broadway.
June 23—3t

BOOKS AND STATIONERY.—Huntington and Savage, Booksellers and Stationers, 216 Pearl-st., N. Y., keep constantly for sale a very large and well selected stock of School, Classical, and Miscellaneous Books, Blank Books, and Stationery, to which they would invite the attention of Booksellers, and Merchants generally.
H. & S. publish some of the best and most saleable School Books now in use in the United States, among which are—
Burritt's Geography of the Heavens, accompanied by an Atlas; the only treatise on Astronomy now in general use, $1 25.
Mitchel's Burritt's Geography of the Heavens.—Being Burritt's Geography of the Heavens, revised and improved by Prof. O. M. Mitchel, Director of the Cincinnati Observatory, accompanied by a new Atlas, medium quarto, comprising 27 Star Charts; showing the relative magnitudes, distances, and positions of all the stars, down to the 6th magnitude, inclusive; also, the principal Nebulæ Clusters, Nebulous Stars, Double and Multiple Stars; together with the telescopic appearance of some of the most remarkable objects in the Heavens. Just published, $1 25.
Parley's Primary History of North America, comprising United States, with notices of Mexico, Canada, &c., 216 pages, 18mo. 38 cts.
" Primary History of South America and West Indies, 216 pages, 18mo. 38 cts.
" Primary History of Europe, 216 pages, 18mo. 38 cts.
" Do. Do. of Africa, in preparation.
" Do. Do. of Asia, including Bible History.
Goodrich's Ancient History, 1 vol. 12mo. 550 pp. $1 13.
" Modern History, " " " $1 18.
" Pictorial History of the United States, 80 cts
" Pictorial History of France, 80 cts.
" Pictorial History of England, 80 cts.
" Pictorial History of Greece, 80 cts.
" Pictorial History of Rome.
Peter Parley's Geography for Beginners, new edition, neatly bound in stiff covers, and illustrated with 18 maps and 150 engravings; decidedly the best and cheapest introductory Geography published in the country, 25 cents.
The National Geography, by S. G. Goodrich, illustrated by 60 colored stylographic maps, and 220 beautiful engravings, accompanied by a Globe Map, on a new plan. 1 vol. medium, 4to. new edition, 50 cts.
The best book for *Teaching* now in use—Webster's University Dictionary. This edition contains about thirteen thousand more words than Walker's large Dictionary, and few persons require a larger work than this for reference.
Webster's High School Pronouncing Dictionary. 1 vol. 12mo. New edition, revised, 75 cts.
Do. Primary School Pronouncing Dictionary. New Edition, revised. 16mo. square, 40 cts.
Do. Dictionary. Pocket Edition, 32mo. emb'd plain, 50 cts.
Do. Dictionary. Pocket Edition, 32mo. emb'd gilt, 75 cts.
The above Dictionaries are more generally used than an other kind, and as they are now from new stereotype plates, conforming to Dr. Webster's standard work, by Prof. Goodrich, the Publishers anticipate a large increase of sales.
Pinney's First Book in French, 1 vol. 18mo., 50 cts.
This book is more simple and easy for beginners than any heretofore published in the New Method, and is designed to precede Mr. Pinney's large work.
Pinney's First Book in French, with a Key, 62 cts.
The Practical French Teacher; or a new method of learning to read, write and speak the French. By Norman Pinney, A. M., 1 vol. 12mo. $1.
Key to the Practical French Teacher, 63 cts.
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